

7-3 Antecessary
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Answer to Dr. Machen and Mr. Monsma

The General Assembly will have before it several overtures relating to the Board of Foreign Missions. Some of them express the confidence of the Presbyteries in the Board and others distrust. Of the latter, two are now known, one from the Presbytery of Northumberland and the other from the Presbytery of Philadelphia. The latter was first presented by the author, Dr. J. Gresham Machen, to his own Presbytery, the Presbytery of New Brunswick and was decisively defeated by that Presbytery. Later it was adopted by the Philadelphia Presbytery, which, however, at its earlier meeting on April 3rd, had adopted the following statement: --

Approved Report of Special
Committee on Foreign Missions.

"Your Committee on Foreign Missions has given prayerful and careful consideration to the criticisms of our Board of Foreign Missions offered by the Rev. John Clover Monsma, the Rev. H. McAllister Griffiths, and others. These gentlemen were invited to meet with the Committee and were given unlimited time to present their views. At the request of the Committee, Messrs. Monsma and Griffiths furnished written statements of their position, hereto attached. A revised form of that of Mr. Monsma has been printed and furnished to members of the Presbytery.

"In addition your Committee had before it a written reply of a representative of the Board of Foreign Missions to the criticisms, and also listened to the personal statements of Dr. Robert Littell and Dr. Cheesman Herriek, members of the Board of Foreign Missions. We also considered the "Action of the Board of Foreign Missions regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry", Dr. Speer's survey of the Laymen's Inquiry under the Title of "Re-Thinking Missions Examined", and other papers bearing on the situation.

"We would especially commend the straight-forward evangelical loyalty of the Board as expressed in its "Action regarding the Report of the Appraisal Commission of the Laymen's Missions Inquiry", issued under date of November 21, 1932; particularly the following statement:

"The Board affirms its abiding loyalty to the evangelical basis of the missionary enterprise. The work of the Board is built on the motive described in the foreword of the Commission's Report in the words, 'to some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him.' The Board adheres to the aim and ideal of missionary work and to the conception of the Gospel embodied in the New Testament and in the historic witness of the Church and will continue its work on this basis, regarding Jesus Christ as the only Lord and Saviour and seeking to make Him known as the Divine Redeemer of individuals and of society. The Board has long expressed and still expresses this aim in its Manual as follows:

"The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

"We commend most heartily and enthusiastically Dr. Robert E. Speer for his masterly presentation of our Church's position in his "Re-Thinking Missions Examined", and we would here record our utmost confidence in his fine loyalty to our Lord and His great commission as evidenced through the years of his splendid service to the Church.

"Opinions were freely expressed by the brethren presenting the criticisms but in the judgment of your Committee sufficient proof was not offered relating to specific cases as to justify us in sustaining the criticisms.

"We recommend that no action be taken on the overture to the General Assembly proposed by Mr. Monsma; we offer the following Resolution to be transmitted to the Board of Foreign Missions:

"WHEREAS, Pearl S. Buck, a missionary under appointment by the Board of Foreign Missions of the Presbyterian Church, U.S.A., has written various articles, reviews, and letters, which are clearly at variance with the declared aims and policies of the said Church and Board, therefore,

"BE IT RESOLVED, That the Presbytery of Philadelphia requests the Board of Foreign Missions to ask the resignation of Mrs. Pearl S. Buck as a missionary under its care; and that it further requests the Board of Foreign Missions not to publish, advertise or distribute the mission study books for children prepared by Pearl S. Buck, as authorized by the Board."

Attest. _____

I. Sturjer Shultz
Stated Clerk
Presbytery of Philadelphia."

The overture of Dr. Machen, which this Presbytery subsequently adopted and the overture of the Northumberland Presbytery cover substantially the same ground, and an answer to the former will deal with the full substance of the latter.

This present statement is designed, then, to deal with Dr. Machen's overture. This overture has been supported by a pamphlet by Dr. Machen entitled "Modernism and The Board of Foreign Missions in the U.S.A." and by the address of Dr. Machen in presenting his overture to the Presbytery of New Brunswick on April 11, 1933. A more detailed overture of the same general character had been presented to the Presbytery of Philadelphia, by the Rev. J.C. Monsma, then General Secretary of the Reformation Fellowship, but later "dismissed" (See "Christianity Today", mid-April 1933, last page), and was rejected by the Presbytery of Philadelphia and answered in its action of April 3rd. . Mr. Monsma issued a pamphlet in support of this overture which covers some of the same ground and is of the same general nature as Dr. Machen's pamphlet. It would seem wise, accordingly, to attempt to deal in essential matters with all these four documents, namely,

(1) Dr. Machen's overture adopted by the Presbytery of Philadelphia, (2) his pamphlet, (3) his address at the New Brunswick Presbytery as reported in "Christianity Today", Mid-April, Volume III, No. 12, and (4) Mr. Monsma's pamphlet, "The Foreign Mission Seduction in the Presbyterian Church in the U.S.A.

It is a mistake to suppose, however, that Dr. Machen's attitude is due to the arguments set forth in his pamphlet and address or is likely to be modified by any answers to these arguments. For some years, and antedecedent to most of his present allegations, he has felt and expressed his distrust, and opposition to the Foreign Board.

In 1926 he declared his opposition both to the Board of National Missions and to the Board of Foreign Missions. In the spring of 1929 he prepared a paper entitled "Can Evangelical Christians Support our Foreign Board," and sent this to me for examination and criticism. I wrote to him very fully with regard to this paper. He was not convinced by my reply but the paper was not published. I have no permission to publish it now but I am free to publish my reply as covering the objections which he made then and some of which are repeated in his latest pamphlet. My answer is found in this present pamphlet as Chapter I.

Chapter II is a reply to Dr. Machen's pamphlet, "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A."

Chapter III is a letter from my associate, Dr. Scott, to Dr. Littell, of the Tioga Presbyterian Church in Philadelphia, who is a member of the Board, in comment on Mr. Monsma's statement as presented to the Presbytery of Philadelphia in November 1932, which was considerably toned and modified in the printed form in which it was later distributed.

Chapter IV is a reply to Dr. Machen's address at the Presbytery of New Brunswick as reported in "Christianity Today", and remembered by those who heard it.

Chapter V is the statement which I made, at its request, to the Presbytery of New Brunswick at its meeting on April 11, dealing with the specific proposals of the overture presented by Dr. Machen.

CAN EVANGELICAL CHRISTIANS SUPPORT OUR FOREIGN BOARD?

An Inquiry Presented for the Consideration
of the Evangelical Members
of the
Presbyterian Church in the U.S.A.

By

J. Gresham Machen

April 1929

Every agency appealing for funds should be willing to give an account of its stewardship to those to whom it appeals. This principle applies to the Board of Foreign Missions of our Presbyterian Church. The Board is supported not by a tax levied on the members of the Church, but by voluntary contributions. If contributors think that their gifts are being devoted by the Board to the ends for the sake of which they have contributed them, then they will continue their support; otherwise they cannot reasonably be expected to do so.

There are some contributors who need have no hesitation about continuing their support of the Board. These are the contributors that are interested in the social or material or educational aspects of the Board's work. It is perfectly clear that our Foreign Board is performing a valuable humanitarian service in many parts of the world, and those who want to contribute to such a humanitarian service may probably have confidence in this particular agency. But there are other contributors who may well have grave doubts as to whether they are justified in continuing their gifts. These are the contributors who are interested in propagating the gospel of Jesus Christ as it is contained in the whole Word of God. Can these Bible-loving and Bible-believing Christians conscientiously continue their support of our Foreign Board?

Obviously the question cannot possibly be answered by pronouncements of the General Assembly; for the distrust which evangelical Christians have with respect to the Board itself applies in equal measure to the Assembly. When, indeed, the issue between the Bible and modern belief is clearly presented, the assembly usually stands on the side of the Bible; ⁽¹⁾ repeated pronouncements have affirmed that the full truthfulness of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection, and the miracles of our Lord, are essential doctrines of our Faith ⁽²⁾. But these pronouncements have been made, practically speaking, a dead letter by the fact that the machinery of the Church is almost altogether in the hands of those who are concealing the real gravity of the situation that exists. Evasive reports as to the state of the Church, like that of the Commission of Fifteen of 1925-1927, will hardly restore the confidence of evangelical Christians; on the contrary, they will in the end do more to destroy confidence than any open presentation of the facts could possibly do. If, therefore, the Foreign Board is to regain the lost confidence of evangelical Christians in the Church, it cannot do so by any appeal to ecclesiastical

(1) The assembly stood on the side of the Bible in the "Gantz case" in 1925. In 1927, in the judicial case concerning the licensure of candidates in the Presbytery of New York, it stood against the Bible and in favor of modern unbelief, but only because of the fact that the Moderator, Dr. Speer, quite illegally permitted the representatives of the Synod of New York, who were parties in interest, to vote in the case.

(2) See the pronouncement of the General Assembly of 1910 confirmed by that of 1923 (Minutes, 1923, p. 253).

committees, but can only do so by meeting squarely the objections of individual givers. These individual givers must still raise the question: "Can evangelical Christians conscientiously contribute to our Foreign Board?"

I shall not now attempt to answer that question in any comprehensive way; I shall not attempt any comprehensive examination of the work which the Board is carrying on in foreign lands; but shall merely refer to certain disquieting facts which have come under my immediate observation. Those disquieting facts concern, first, the treatment of candidates for the mission field and, second, the pronouncements of Dr. Robert E. Speer.

I.

With regard to the former subject, my position as professor in Princeton Theological Seminary has given me rather unusual opportunities for observation. I have been thrown into close spiritual contact with a large body of young men who graduate from our seminary from year to year. These young men, of course, differ widely as to the clearness with which they have received into their minds and hearts the gospel of the Cross of Christ; and, in particular, they differ widely in the degree of bravery with which they are resolved to proclaim that gospel in the presence of the unbelief now rampant in the Church. But the large majority of them - indeed a proportion truly amazing in view of the hostile forces now abroad in the world - have resolved to stand firmly for that gospel of the Cross, and firmly against the current indifferentism and unbelief.

Some of these men have cherished as the ambition of their lives the thought of going to the foreign mission field. At last the time approaches for the realization of their high resolve. They meet in conference with representatives of our Board of Foreign Missions. What impression is made by these conferences upon their minds? Are these young men commended for the clearness with which they recognize the insufficiency of all other ways of salvation save the Cross of Christ considered as a substitutionary death for our sins; are they warned against the deadly peril of making common cause with those who preach the "other gospel" of agnostic Modernism; are they encouraged to trust, not in ecclesiastical combinations of human influences, but simply and solely in the Spirit of God making use of the blessed gospel that the Scriptures contain; are they commended for their understanding of the distinctness of our Reformed Faith over against various subtractions from the full Scripture doctrine of the grace of God; are they confirmed in their sense of the high liberty of the Presbyterian minister whether at home or abroad? I can certainly, to say the least, find no clear evidence that such is the case. On the contrary, these young men, so far as I can judge by the spiritual effect on them, are given the impression that they are expected to conform to the policy of church cooperation and union which the representatives of the Board favor, and that not separation from the non-Christian world, whether within or without the visible Church, but cooperation with those who differ from us is the crying need of the hour.

My impression with regard to this matter is strengthened by the

official "Candidate Reference Blank" which I have received a number of times from the Board when information is requested regarding prospective missionaries. The reference blank includes among commendable qualities about whose possession by the candidate information is desired, such things as "tolerance of point of view of others", "desire to progress in spiritual truth," "sanity" (explained as "absence of tendency to extreme views"). Clearly a high mark with regard to these qualities is treated as being in the candidate's favor. No doubt there is a sense in which these questions can be answered in the affirmative even in the case of a man who is most clearly determined to be loyal to Christ and to be separate from the unbelieving world. But the trouble is that there are no other questions on this blank to determine whether the candidate is resolved not to tolerate the point of view of those who are opposed to the gospel of Christ as it is set forth in Holy Scripture, and whether he himself is clear in his understanding of the great issue between supernaturalism and naturalism, between evangelical religion and non-doctrinal religion, which now faces the Church. There is, moreover, not one word to determine the candidate's intellectual attainments as over against his intellectual capacity; there is not one word to determine his knowledge of the contents of the gospel. Such a questionnaire, because of the chance of leading questions, creates very plainly the impression that "tolerance of opposing views" is far more valued by the Foreign Board than loyalty to the whole Word of God.

The same impression is also created by the "Application Form" which the candidates themselves are asked to fill out. That form contains the following question "Section I, question 17):

Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary to your own opinions?

It is difficult to see how any Christian man, certainly how any Protestant, can possibly answer such a question in the affirmative. The Rev. Lindsay S.B. Hadley, indeed, the Candidate Secretary of the Board, in his letter to me of March 8, 1928, distinguishes between "opinions" and "convictions":

This question, as I understand it, has nothing to do with a man's convictions, which naturally we, who are interested in Christian work, would expect a man to hold firmly throughout.

But in making this distinction between opinions and convictions, Mr. Hadley seems to differ sharply from the Form of Government of our Church, where in Chapter I, Section iv, it is said:

And that no opinion can be either more pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are (*italics mine*).

#4.

Here the word "opinion" seems clearly to be used in the sense in which Mr. Hadley uses the word "conviction". And surely, in this difference, the Form of Government and not Mr. Hadley is right. The man who does not share a certain view is always inclined to regard that view as an "opinion"; the man who does share it is inclined to regard it as a "conviction". "Opinion" and "conviction", therefore, from the point of view with which we are now concerned, are practically speaking synonymous terms. I still do not see, therefore, how any evangelical Christian, in this day of widespread defection from the faith, can possibly answer in the affirmative the question in the Application Form.

This impression is deepened by an examination of Section IV in the Application Form, which deals with "Religious Experience". That section is declared by the Candidate Secretary in the letter to which reference has already been made, to be "very definite". The secretary writes as follows:

This question (question 17 of Section I) as I understand it, has nothing to do with a man's convictions, which naturally we, who are interested in Christian work, would expect a man to hold firmly throughout. Such statements, however, would come on page 3 under "Religious Experience", which, as you will see are very definite (italics mine).

Let us now turn to those statements which Mr. Hadley declared to be "very definite". The only questions in the section which can by any chance be referred to are questions 5, 6. The last two of these read as follows:

5. Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord, and Master?
6. Is it your purpose to make this the chief aim of your missionary career, no matter what special duties may be assigned to you?

Are these the questions which Mr. Hadley regards as "very definite"? Surely the adjective as applied to them is strangely misplaced; for the questions are utterly vague. All the terms used - "Saviour", "Lord" and "Master" - are used today in such widely diverse senses that the questions could be answered in the affirmative by men who from the point of view of the Bible and of evangelical Christians are unbelievers of a very thoroughgoing kind. That the Candidate Secretary of our Foreign Missions should speak of such studiously vague language as being "very definite" raises in very insistent fashion the question whether evangelical Christians can possibly continue to contribute to such a Board.

This question becomes still more insistent when we examine the remaining one of the three questions to which reference has just been made.

That question is question 3. It reads as follows:

3. Have you any views which might prevent your harmonious cooperation with the missionaries of the Presbyterian Church?

This question must surely be taken in connection with question 17 of Section I which has been quoted above. The candidate must have no views that prevent his harmonious cooperation with the missionaries of the Presbyterian Church, and he must be willing to submit his opinion to the majority vote of any group of such missionaries to which he may belong. It is surely a large promise; and we ought to consider carefully what it may involve. What may those "opinions" be which the candidate must, on occasion, be allowed to override his own?

The impression has certainly been made upon some candidates that among the opinions which he is required to allow to over-ride his own are opinions like those which led to the formation of the United Church of Canada; the impression has clearly been made that former service in the Presbyterian Church of Canada (called by its enemies the "Continuing Presbyterian Church") is to be regarded as a ground of suspicion when a candidate comes before the representatives of our Board. Mr. Hadley says that that is not the case; yet in view of his correspondence with me I cannot see how any other impression could possibly have been produced. The whole impression is that the candidate must be ready on occasion to give up the Faith of our Church in accordance with a majority vote, as though he were merely changing a suit of clothes.

At any rate there is one set of "opinions" with which a missionary in these days can hardly avoid contact. It is the kind of opinion represented by the "Auburn Affirmation", which declares in perfectly plain language that the full truthfulness of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the miracles of our Lord are non-essential even for the ministers in our Church. The Affirmation has been signed by about thirteen hundred of our ministers, and unquestionably the point of view that it represents is shared by very large numbers of ministers who did not sign it. What guarantee has the candidate that such opinions are not represented on our mission field, and that it is not to such opinions that he is being asked by question 17 to be willing to submit his own?

But it is not merely such general disquietude that suggests itself in this connection. For it is a fact - a fact which will come as a surprise and shock to many evangelical Christians throughout the Church, but still a fact all the same - that Mr. Hadley, the Candidate Secretary of our Foreign Board, is himself a signer of the Affirmation. This Secretary, who fills this peculiarly important position, who stands in this peculiarly intimate relation to the men who desire to devote themselves to foreign mission work, is a signer of a formal statement that is hostile not only to evangelical Christianity but to all Christianity at its very root.

The cancer of the Auburn Affirmation and what it represents, moreover, cuts far deeper into our Foreign Board than merely by the presence of an

Affirmationist in the position of Candidate Secretary. No less than four among the fifteen ministerial members of the Board are signers of this notable anti-evangelical pronouncement. And what, in this situation, is the attitude of the staff, as distinguished from the governing members, of the Board? Dr. Robert E. Speer, surely, is qualified to give the answer. His answer is given in a letter which he sent to me, jointly with Dr. John A. Marquis of the Board of National Missions, on May 6, 1926:

First - all the members of the Board of the Church were elected by the General Assembly. The Assembly clearly believed that they were loyal and faithful ministers and members of the Church. We know of not one who does not accept the Constitution and Standards of the Church and who is not truly and loyally evangelical.

At the time when that letter was written, no less than six out of fourteen ministerial members of the National Board and five out of fifteen ministerial members of the Foreign Board were signers of the Auburn Affirmation. Yet all these gentlemen are regarded as "truly and loyally evangelical" by Dr. Marquis and Dr. Speer! What possible confidence can really consistent evangelical Christians have in Boards whose standards of what is truly and loyally evangelical are such as this? What kind of mission work is it in which the full truthfulness of Holy Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the miracles of our Lord are, all and severally, regarded as non-essential? Certainly it is a kind of mission work which no consistent evangelical Christian can support.

Is it such questions with regard to which candidates for the mission field are required to show "tolerance of the point of view of others"? The whole tendency, the whole attitude of the Candidate Department strongly creates such an impression. The question is not whether men ^{who} are lukewarm in their testimony against Modernism will be sent to the foreign field, but whether men who are faithful in their testimony, will be sent. One thing at least is clear: No real evangelical Christian, certainly no intelligent one, can possibly, without disloyalty to his Saviour and Lord, contribute to any mission work that is favorable to the point of view represented by the Auburn Affirmation. The Affirmation is hostile to repeated pronouncements of the General Assembly. But that is not the serious objection to it. The really serious objection to it is that it is hostile to the Word of God.

II.

A second cause of disquiet regarding the Foreign Board is found in the utterances of Dr. Robert E. Speer.

Among those utterances, one deserves special attention. It is the booklet, "Are Foreign Missions Done For?" which Dr. Speer has recently dis-

tributed widely in the Church. "This little book", says the preface, "is an attempt to meet fairly and honestly some of the present day questions which are raised with regard to the foreign missionary enterprise." The booklet has been widely distributed, and evidently it is intended by its author to be an apologia for the work of our Foreign Board. Here then, if anywhere, the evangelical Christian might fairly expect to obtain some sort of answer to the questions which he has felt obliged to raise.

Are such expectations satisfied? We are obliged to say very plainly that they are not. Far from setting forth any clearly evangelical position on the great specific questions that agitate the Church, Dr. Speer's book from beginning to end is dishearteningly evasive and vague.

This vagueness appears in most distressing form just when the author seems to suppose that what he says is particularly clear. No less than twice in the course of the book Dr. Speer quotes an utterance made by a conference held at Princeton in 1920 (1). That utterance, he says has "nothing uncertain or confused" about it; "it is definite and comprehensive" (p. 56). The evangelical reader will naturally turn with high hopes to an utterance for which such claims are advanced. Surely, he will say, the utterance must set forth in no uncertain terms the authority of the written Word as over against the current mysticism that turns rather to Christian experience or Christ in the soul; surely it must declare the absolute necessity, for every missionary, of belief in the virgin birth of our Lord, in His bodily resurrection, in His substitutionary death as a sacrifice to satisfy divine justice, in His supernatural return, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone, in salvation by the sovereign grace of God.

Are such hopes realized? What is this evangelical utterance which Dr. Speer declares to be so comprehensive and so plain? The evangelical Christian may have difficulty in believing his eyes when he finds that the following is all that it is:

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

(1) Pp. 56, 81. In one other place, also, a practically identical declaration is quoted. (p. 64).

Such is the utterance which is declared to be so definite and so clear! No doubt it will seem clear to the agnostic Modernism that is rampant in our Church; for it is couched in just the vague, ambiguous language that Modernism loves. All the terms - "Lord", "Divine Saviour", "disciples", and, alas, "Jesus Christ" - are used today in senses entirely alien to the Word of God; and the utterance ignores altogether the grand particularities of the Christian faith. The utterance speaks of "the spirit and principles of Christ"; but "spirit" is spelled with a small letter and the Third Person of the blessed Trinity is ignored; the utterance speaks of Jesus as Saviour, but there is nothing about the sin from which He saves or the Cross by which salvation was wrought; the utterance speaks of bringing to bear upon human life "the spirit and principles of Christ", but there is nothing about the necessity of the mysterious, regenerating work of God's Spirit, without which "the spirit and principles of Christ" (whatever they may be) are quite powerless to save men from wrath to come. In short, there is no hint here that the foreign missionary has a message to mankind lost in sin, that that message is contained solely in the Bible as the word of God, and that the heart and core of the message is found in redemption by the precious blood of Christ. Yet Dr. Speer says (p.81): "No better answer can be given to those who wish to know what our foreign missionaries conceive that they are about and how they are setting about it than to quote the more important of the Findings of this Conference".⁽¹⁾ We can only say that if this be the answer which our Foreign Board has to give regarding the content of the Christian message, then it is difficult to see how evangelical Christians can continue their support of the Board. So far as this declaration indicates, the Board may be propagating the vague "other gospel" of non-doctrinal Modernism just as probably as the blessed gospel that the Bible contains.

The vagueness that characterizes this utterance also characterizes the whole booklet of Dr. Speer. There is in it no mention of the virgin birth of our Lord and of the absolute necessity of belief in it for every missionary, no mention of the bodily resurrection, no mention of the full truthfulness of Scripture (indeed no mention of Scripture, as such, at all), no mention of the supernatural return of Christ, no mention of the new birth of believers, no mention of justification by faith, no mention of the atoning death of Christ.⁽²⁾ What sort of gospel is it from which all that makes a gospel has thus been left out? In this vague message the offense of the Cross is done away, but so is the glory and the power.

Some of the testimonies to which he appeals seem to us, indeed, very unconvincing. There are the testimonies of non-Christian men in mission countries - testimonies to the "moral and spiritual values" of Christianity, to the loftiness of Jesus' teaching and example, to the transforming power of His "principles." Sadness comes over us as we read Dr. Speer's rehearsal of such testimonies. Would they ever have been rendered if missionaries had been faithful in preaching the real Christ? The plain fact is that the real Christ advanced stupendous claims. Unless those claims are true, He is not a perfect

(1) Then follows (pp.81-85) the paragraph quoted above and a fuller transcript of the findings of the Conference, which, however, does not really go beyond this paragraph so far as questions of principles are concerned.

(2) There is one bare mention of "the Crucified and ever Living Lord". (p.37).

ideal at all. He uttered a "hard saying"; and many of His former followers went back and walked no more with Him. Has that hard saying been kept in the background today, that Jesus might win this superficial and patronizing favor among those who have not been born again? Could that favor ever have been won if missionaries had put Calvary in its proper place, if they had been willing to bear the offense of the Cross? Such questions do arise in our minds when we read Dr. Speer's enthusiastic words about the permeation of the nations with Christian principles and the Christian "spirit".

We do not, indeed, undervalue a good testimony to Christian living by those who are without. How often in recent years has such testimony been wrung from unwilling lips by those who amid the fires of persecution have been true to Jesus Christ! Still, the message of the Cross, when it is faithfully presented, is a very offensive thing. It is to the Jews a stumbling block, to the Greeks foolishness. When the offense of it is avoided, we are inclined to doubt the faithfulness of the preaching. God grant that the Church, both at home and abroad, may never be ashamed of the offense of the Cross!

But if we differ from Dr. Speer in the arguments by which we defend foreign missions, we agree with him with all our souls in the conclusion. We agree with him in holding that foreign missions are the only hope of the world. Indeed far more poignant is our sense of the need of foreign missions than is his. For we do not share his favorable view of human nature (1); the primary fact, we hold, is that mankind everywhere is lost in sin. We cannot keep that fact in the background as Dr. Speer does. It and it alone constitutes the really profound need of the world. How great then is the obligation to preach the one message that will save lost sinners and bring them into peace with God!

But where is that message to be found? Where are missionaries to find the message that they shall proclaim throughout the world? That is surely a basic question. Yet no clear answer to it can be found in Dr. Speer's book -- certainly not the true answer. Dr. Speer speaks of "the search for the infinite riches of God in Christ" (p.37), "a quest for an ever enlarging understanding of the fulness of Christ" (ibid.); but nowhere does he speak of the Scriptures of the Old and New Testaments as being the true source of the missionary message. He hopes for "some exposure of treasures in Christ or in the New Testament or in the Holy Spirit which have been hidden as yet". (p.46) We cannot help feeling that the Bible is here removed from the unique place in which it is put -- and rightly put -- in the standards of our Church. New exposures of truth, Dr. Speer says, are to be expected from Christ or from the New Testament or from the Holy Spirit. What boundless confusion is

(1) "What is needed", Dr. Speer says, (p.41), "is that everywhere in all lands men should be set free from what is evil and bad and that human good should be built by God's help through Christ and His Gospel." What a difference there is between this teaching and Jesus' words to Nicodemus: "Ye must be born again". Compare the beginning of Dr. Speer's book, "The Unfinished Task of Foreign Missions (1926), where, on pp. 10f., the use of human goodness - illustrated by Jerome K. Jerome's "Passing of the Third Floor Back" - is represented as being the method of Jesus!

#10.

is here, what woeful lack of clearness as to the very foundation of all missionary work: (1)

What is the missionary to say when he begins work on his field? Is he to appeal to a Christ in his own soul, is he to draw from his own experience for the content of his message, is he to place the treasures which he finds in the New Testament alongside of other treasures which he finds in Christ or in the Holy Spirit? If he does so, he has deserted the basis upon which all the teaching of our Church rests -- namely, the authority of the blessed written Word of God.

Very different should be the attitude of the true missionary of the Cross. His function is a humbler function, and yet a function which in its humility may prove to be the most glorious function of all. His function is not to draw upon mystical experience of his own for the content of his message, but simply to set forth what is taught in God's Word -- both in the Old Testament and in the New Testament, both in the words of Jesus in the Gospels and in the words of the Holy Spirit in the Epistles of Paul. The function of the true missionary is simply to open the pages of the Holy Book and say: "Thus saith the Lord."

He cannot, indeed, do that with any power unless he has received the message in his own heart, unless he knows in his own soul the living Saviour whom the Scriptures present. The Holy Spirit must illumine for him the sacred page. But the content of his message will be based upon the Bible and upon the Bible alone.

When the message is based upon the Bible alone, the content of the message will be very different from that which now is heard. Gone will be all vagueness like the vagueness of Dr. Speer's little book. Instead, there will stand out the great verities which the Church is commissioned to set forth -- the awful holiness of God, the deadly guilt and power of sin, the true deity of our Lord and Saviour Jesus Christ, His virgin birth, His mighty miracles, His obedience to the Law, His righteousness with which believers are clothed, His sacrifice to satisfy divine justice and reconcile us to God, His glorious resurrection in the body in which he suffered, His ascension into Heaven, the sending of the Holy Spirit, the utter powerlessness of man, the sovereign grace of God by which alone are made alive those who were dead in trespasses and sins, the new and right relation to God received only by those in whom the Holy Spirit has wrought faith, the new walk and conversation of those who have been received by God and made alive from the dead, the dread yet glorious hope of Christ's supernatural appearing in glory when He shall come to judge

(1) Compare Dr. Speer's book "The New Opportunity of the Church", 1919, p. 44: "Deeper and more religious meanings than we have ever proclaimed are discerned in the Cross of Christ, revealed and illustrated in the war." Does Dr. Speer mean that those new "meanings" are deeper and more religious than those that are set forth in the fifth chapter of II Corinthians or in the eighth chapter of Romans? And have these Scriptural "meanings" never been proclaimed from New Testament times until the World War? Ah, how far are we here from the majestic simplicity of the gospel of the Cross!

#11.

the world.

A new and glorious day will it be for the distracted Church when that message again shall ring out clear, when there shall be a return from the imaginations of men's hearts to God's Holy Word. Meanwhile there are those who already love and honor that Word. What shall they do in the present day? Can they continue to support a mission agency that has wandered so far? There are many men and women in our Church who are raising that question. And they will raise it yet more earnestly if they read Dr. Speer's little book with care.

CONCLUSION

should

What, then, evangelical Christians now do? Can they conscientiously continue their contributions to such a Board?

The question might seem to have been answered by what has already been said. But the answer is not really quite so simple as it seems. We ought never to forget that despite the attitude of the Board there are many faithful missionaries under the Board who are proclaiming the full gospel as it is set forth in the whole Word of God. Those faithful missionaries of the Cross should not be allowed to suffer because of the faults of the administrative agency under which they stand. Until some truly evangelical agency is formed to care for those faithful missionaries, evangelical people cannot withhold their support of the present Board.

But has the time not come for the establishment of a truly evangelical missionary agency in the Presbyterian Church -- an agency to which evangelical Christians can contribute, not with hesitation and distrust, but with all confidence and joy, an agency which shall keep clear of entangling alliances and shall proclaim the full glories of the Reformed Faith as they are found in the Word of God? The question may well be raised; it may well be commended to the prayerful consideration of that large body of Christian laymen in our Church who love their Bibles and the crucified Saviour set forth therein, who know that the "principles of Jesus" will never save the world -- nor what Dr. Speer calls his "redeeming life" (1) -- but only His precious redeeming blood, who are not seeking the patronizing testimony of non-Christian men, which Dr. Speer rehearses at such length, but who are willing to bear the offense of the Cross.

If such an evangelical agency is formed, its virtue must be not merely negative but positive; it must not only avoid denying the gospel, but it must preach the gospel in all its fullness and in all its power. One fundamental vice underlies the defense of the present Board; its representatives seem to think that the burden of proof is to be placed upon those who deny that the Board is sounding an evangelical note. "Be definite in your charges", they say in effect; "point out individual missionaries against whom charges of

(1) The relation of the Foreign Missionary Enterprise to the World Situation of Today," in Christian Students and World Problems, 1924, p. 139.

hereay can be preferred, or else keep silent with your criticism and continue your support." What is the trouble with such a line of defense? Is it not that the defense is negative merely? The assumption seems to be that if the missionaries or the secretaries of the Board cannot be proved to be saying that which is contrary to the gospel of Christ, then all is well. But cannot these gentlemen really understand any better than that the point of view of evangelical Christians in our Church? Cannot they understand that what evangelical Christians demand is not an agency that avoids denying the gospel of the Cross of Christ, that perhaps pays perfunctory lip service to it on explicit demand, but an agency that is on fire with that gospel, that never for one moment keeps it in the background, that preaches it in season and out of season, that combats what is contradictory to it, that presents it as the only way of salvation for lost and dying men? If in answer to the present paper Dr. Speer should affirm his belief in the atonement of Christ -- that heart of the gospel which, so far as we have been able to observe, he has in his recent books dealt with only to bring it into connection with the death of soldiers in the war, or otherwise to explain it away -- if he should affirm his belief in the virgin birth of Christ, and in the other four basic elements of our faith to which the Auburn Affirmationists have done despite, if even he should affirm his conviction of the necessity of these beliefs, still our objections would not really be removed. What we long for is not a missionary agency that affirms belief in the essential things of the faith when asked to do so, but a missionary agency that proclaims those things joyously, spontaneously, and all the time. The difference here concerns the question where the really central emphasis is to be placed. It is not merely a difference of the mind, but a difference of the heart. What is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified -- not in some pale modern sense, not as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? If it is, then we can support that Board? But if not, we must seek some other agency that will proclaim this thing which to us is the breath of life. Christ has bought us with His own precious blood. Woe be to us if we proclaim, either by our words or by our gifts, some other gospel than the gospel of the Cross. And may God show us how we can best proclaim that gospel through the length and breadth of the world!

April 30, 1929

Professor J. Gresham Machen, D.D.,
Box A., Princeton
New Jersey

My dear Dr. Machen:

I have already acknowledged the receipt of your letter of April 12, 1929, with your accompanying paper entitled "Can Evangelical Christians Support our Foreign Board?" which you asked me to examine and criticize in order that if it contained anything "untrue or unjust" you might correct it. You courteously added that you would be grateful for any assistance that I might render to this end. I am very glad to respond and to try to help you to an affirmative answer to the question in your paper. I believe that my own Christian convictions are not less evangelical than yours, and I believe that our foreign missionary work and workers are also truly evangelical. If I were not convinced of both of these things I should not be associated with our Foreign Board or with the Presbyterian Church. And I use the word evangelical, as will appear, in its plain and honest sense of fidelity to the full Scriptural warrant and content of the Gospel.

I will try first to indicate particular points in your paper which appear to me to be "untrue or unjust" and then I shall speak of the paper as a whole.

1. Your contrast and implied antagonism between the "humanitarian service" of the Board and "propagating the Gospel of Jesus Christ as it is contained in the whole Word of God" appears to me to be unjust and untrue and un-Scriptural. It is of course possible to divide the first from the second but not the second from the first. The Gospel includes human service. The New Testament is full of that principle. It insists on such service as one of the evidences and fruits of fidelity to the Gospel. Furthermore, it is by the expression of the Gospel in deeds as well as in words that the Gospel was preached and is ever to be preached. Indeed, in many languages there were no words which had the significance of the English or Greek words embodying the truths of the Gospel and in these languages old words had to be taken and given a new content by life, as the Incarnation and its interpretation did at the beginning. It is true that our Board is carrying on a great body of human service and any one who is desirous of doing such work can not find any better opportunity for it than here, but our Board has always made it perfectly clear that in our policy all philanthropic work is tributary to and associated with the primary aim of evangelization. I have expressed my own convictions on this point again and again. One quotation from "Missionary Principles and Practice" (1902) will suffice: "In all use of philanthropic effort, such as medical missions, relief work, etc., as a method of mission work, the dominant and determining aim must

be evangelistic. Such work is useful as securing friendship, removing prejudice, representing the helpful, unselfish spirit of Christianity, contributing to the preaching of Christ, and the revelation of Him as Saviour and Lord, the source of all life and hope, and as relieving suffering; but it is not the responsibility of the foreign missionary enterprise to care for the sickness and suffering of the world. Times of critical need may occur, as in great famines and pestilence, when a broad liberty of action must be recognized; but in general, the aim of our philanthropic work should be to contribute directly to the preaching of the Gospel, the establishment of the Christian Church, and to the fostering of that Christian spirit which will provide, through the native Church which is growing up and through the people themselves, the salutary fruits of Christianity in philanthropic and humanitarian effort. As a missionary method, philanthropic work should ordinarily be limited, therefore, by the possibility of its evangelistic utilization and influence. A small development of such work contributing powerfully in the direction indicated is better than a large development of but feeble or indirect evangelistic influence." I think it is an error in your paper and in all your books that you do not adequately recognize and set forth the full doctrine of the Scriptures, namely, that the Gospel is to be preached not by word only but also and not less, or less fundamentally, by deeds of love and mercy. And thus preached by word and deed by our Presbyterian Church's Missions true fruitage has followed. Converts have been won and churches have been established as numerous and of as true New Testament character as have resulted from the work of any other missions. You are invited to make any comparison you please, including the undenominational Missions which you have sometimes praised for what you regarded as their superior doctrinal fidelity.

2. It is not for me to presume to defend the General Assembly and the Church at large against your expressions of distrust or your intimations that the Church and the Assembly are not really evangelical. I believe that our Church is evangelical. I wish with you that it were better instructed in the doctrine and more animated by the Spirit of the Gospel, but I believe that it is officially and really a truly evangelical Church and I believe, too, that the Foreign Board has not lost its confidence. There are, of course, individuals, like yourself, who feel and express distrust, but I believe you and they are mistaken in this and that the Church is warmly and evangelically loyal both to the Gospel and to the Board and the cause which it represents.

Perhaps I should say a word regarding the footnote referring to the General Assembly in 1927 when, against my reluctance and protest, I was made Moderator. As to my action in connection with Judicial Case No. 1, I erred in unwittingly failing to note and to prevent the voting of members of New York Synod on either side of the question, to the extent to which any of them did vote. These were not, however, the only votes illegally cast. And there were other and graver errors antecedent to these for which I was not responsible and which I could not prevent. For the good and honor of the Church it is better to pass them over, but if this matter is to be brought forward the whole story should be unflinchingly told. I candidly summarized the situation at the meeting of the Assembly the following morning, and the Assembly unanimously sustained my position.

I note your depreciation of the worth of any endorsement of the Foreign Board by the General Assembly but perhaps you would think more kindly of the resolutions of the Assembly at Grand Rapids in 1924 adopted on recommendation of the Standing Committee on Foreign Missions, of which Dr. MacLennan was

4/30/29

Chairman and Dr. Robert Dick Wilson was a member, with regard to union and cooperative enterprises, the selection of missionary candidates, the use of schools and hospitals, and the proclamation of the Gospel which, however, the Committee did not feel bound to describe and define. These were four of the resolutions:

"That while maintaining loyally the policy established by past General Assemblies in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Missionary Work the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing such withdraw from further participation.

"That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field, and that they be requested to continue to exercise the most scrupulous care in this regard.

"That we rejoice in all the courage in which in home and Church, in hospital and school, by word and by the printed page, Christ has been preached to men, and we assure the Missionaries and native Churches of our hope and prayer that the program of simple and direct Evangelism may be so increased that the Gospel may be carried to all the people for whose evangelization we are responsible.

"That in this hour when the world's need of Christ is so manifest and desperate, when the opportunities are so great, and new doors of entrance are opened into lands like Afghanistan, which have been hitherto closed, when young men and women are offering themselves freely for service, when our Missionaries and Churches with which they are uniting are eager for a great advance, when the problems of men and of nations and of races cry out, consciously or unconsciously, for Christ as their only solution, when the experience of the past year has revealed anew to the Church the adequate resources which are available to faith and love through the grace of God, this Assembly here and now dedicates itself and calls upon the Church to consecrate herself afresh to a new obedience to the last command of our glorified Lord and to a full acceptance of His Leadership in the supreme task of making the Gospel known to all mankind and of establishing His Kingdom over all the earth."

3. You describe the impression which you say is made upon the minds of Princeton Seminary students by their conferences with representatives of our Foreign Board. The two representatives of our Board with whom the students have most contact are members of the faculty of Princeton Seminary and the full evangelical loyalty of their personal convictions has, I think, not been questioned. It has on the other hand been vouched for repeatedly by the Board of Directors and is trusted throughout the Church. As to the Candidate Department of the Board the best evidence of its attitude is in its acts. It has not recommended the declination or discouragement of a single Princeton Seminary student because of doctrinal convictions. The only specific case which you cite, of the young man recently who had been working in the Continuing Presbyterian Church in Canada, met with no discouragement whatever. He was a most desirable candidate, and was at once and joyfully appointed.

The men wanted for foreign missions are men who firmly believe and who know and have experienced the Gospel of the New Testament, and who are able and ready to go out to preach by word and life "the glorious Gospel of the blessed God" in the fulness of its New Testament meaning. So far from discouraging such men, the Board is eagerly seeking for them. And when they are found they are counselled to stand fast in the Scriptural faith and to go forth to proclaim the message of the Gospel in all their life and work and teaching. You say there is no clear evidence of this. On the other hand I think there is clear evidence in the instructions given in the annual conference with new missionaries and otherwise. For a single example I refer you to Dr. George Alexander's sermon at the Post War Conference of the Board and all the Missions, entitled, "The Gospel of Paul."

4. You say that your impression of misgiving and distrust is strengthened by the blank which is sent to those whose names the candidate for missionary appointment gives as references, and you single out for criticism from the fifth items of character and equipment which are mentioned these three - "tolerance of the point of view of others," "desire to progress in spiritual truth" and "sanity", explained as "absence of tendency to extreme views." Surely you cannot mean to imply that these are undesirable qualities in Christian missionaries! There are, to be sure, limits to toleration, just as to some other virtues, and it is not always easy to fix these limits. In your book on "The Origin of Paul's Religion" you carry as a scholar with great urbanity, the limits of tolerance of the point of view of others far beyond the point where any one would dream of carrying them in cooperation in missionary service, but there would be nothing but pure separate individualism, as you have recognized in your books, if we were not prepared to work together within the evangelical fellowship in tolerance of the point of view of others. The question of the blank, as Mr. Hadley pointed out to you, covers simply that. And this Charles Hodge defended and advocated at the meeting of the Evangelical Alliance in New York in 1873 and Dr. Patton has nobly set forth in "Fundamental Christianity" and Dr. E. D. Warfield has emphasized in his Minority Report to the General Assembly of 1928 when, referring to our troubles at Princeton Seminary, he says, "In my judgment the root and ground of the difficulties are embodied in personalities, and so far as they are not embodied in personalities, they are embodied in the lack of that tolerance which we so strongly claim for ourselves and so generally deny to others." The question on the reference blank involves no more and nothing different from this - the ability of Christian men who held the evangelical convictions of our Church to work together in harmony and good will and mutual tolerance.

And as to "desire to progress in spiritual truth" - that is one of the clearest admonitions of the New Testament: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." "Long for the spiritual milk which is without guile that ye may grow thereby unto salvation." "To walk worthily of the lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." And how many more passages! It is men and women who long and strive for the fulfilment of these possibilities in their own lives who are wanted in Christian service at home and abroad.

And "sanity" meaning "absence of tendency to extreme views." Certainly the opposite of these qualities is not desirable. How carefully in your books do you guard against certain extreme views regarding the millennial hope, regarding mysticism, regarding extreme intellectualism and extreme experimentalism, and many others! And how earnestly Paul counsels men: "Let your moderation, your forbearance, be known unto all men." "God gave us a spirit of power and Love and of a sound mind." "Soberness" is one of his emphasized virtues and Peter's, too. "Be ye therefore sober and watch unto prayer." "Wherefore girding up the loins

of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." This is true sanity, the sanity desired in missionaries. (Cf. Gal. V. 23, II Peter I.6).

And note the place of these questions and their relationship to other questions in the blank. "Tolerance of the point of view of others" is part of the eighth general subject. "Teamwork Qualities." Four are mentioned, as follows: "a. Tact. b. Tolerance of the point of view of others. c. Self-control. d. Flexibility. (Subordination when best of one's own ambitions and preferences.)" The tenth subject of inquiry is "Spiritual Qualities" and the subheads are: "a. Christian character. b. Vital religious experience. c. Spiritual influence on others." The eleventh subject is "Promise of Development in the Christian life" and the subheads are: "a. Desire to progress in spiritual truth. b. Eagerness for Christian service. c. Sanity. (Absence of tendency to extreme views)." Then follow questions as to the experience of the candidate in various forms of practical work and Christian service.

To twist these simple and reasonable and wise questions and to freight them with suspicion is an untrue and unjust note in your paper.

5. You say that in the "Candidate Reference Blank" "there is not one word to determine the candidate's intellectual attainments as over against his intellectual capacity; there is not one word to determine his knowledge of the contents of the Gospel." That is covered (1) by the constitutional requirements of the Church with regard to the examinations of ordained candidates by their Presbyteries which are reported to the Board. (Frequent actions of the General Assembly have dealt with this matter of the functions of Mission Boards and Presbyteries in this regard. The question as respects the Foreign Board was passed upon by the Board and by the General Assembly in 1902 and 1905 when Dr. W. M. Paxton and Dr. Robert Russell Booth and Dr. John Fox, who were then members of the Board, were particularly concerned in the decisions reached, and in 1893, 1910 and 1921. (2) By the three questions to which most space is given and which are deemed the most important questions on the "Candidate Reference Blank", namely, "Would you recommend appointment?" "If not, what would seem to be the weak points or faults which in your judgment should disqualify the applicant from foreign mission work?" "Unhampered by any questions, please state frankly your own opinion as to the general fitness of the candidate for the work of a foreign missionary?" (3) By the inclusion in the Personal Application Blank filled out by every layman and woman candidate of the four Constitutional questions propounded by Presbyteries to candidates for ordination. (4) By the following questions: "What is your habit in devotional Bible study and prayer?" "Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?" "Is it your purpose to make this the chief aim of your missionary service, no matter what special duties may be assigned to you?"

(5) By requiring from every candidate, ordained and unordained, a separate letter. The requirement is thus expressed on all application blanks:

"WRITE A SEPARATE LETTER giving in brief: (a) A sketch of your life; (b) Your Christian development and experience; (c) Your motives in seeking missionary appointment; (d) The content of your Christian Message."

As explaining what is involved the following statement is sent to every candidate who is not under care and examination of a Presbytery:

"The Content of your Christian Message.

This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address, or by personal contacts, or by both. It is of utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the Holy Spirit, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

Possibly you may never have seen this last statement. It has been in use for the past six years.

In the light of these statements I think your criticism of the blanks is untrue and unjust.

6. You criticize also the question on the application blank with regard to the ability of the candidate to "Cheerfully accept and support the decision of a majority, even if the decision is contrary to your (his) own opinions," and you are dissatisfied with Mr. Hadley's explanation that this does not refer to theological convictions but to capacity to work with others happily in attending to our main common business and in pursuing our definite and united aim even though there may be differences of opinion over questions of method and policy and judgment, and other things too. Such ability to work with others is certainly important. In the Shantung Mission in China there were three strong personalities - Dr. Nevius, Dr. Mateer and Dr. Corbett. These men were wide apart in their opinions as to missionary policy and method, but they were able to adjust themselves and to establish and carry forward one of the best missions of our Church. Mr. Hadley was right in interpreting this question in this sense, as raising not the issue of evangelical theological views, which are the expected basis of missionary appointment, but "the question of temperament and ability to work in fullest harmony with people in the small group which is usually found in a mission station."

The question on the application blank is an old, old question. It has been used for many years; in its present form for the past seven years. It has never had any reference to theological views. They are covered, as I have pointed out, in other ways.

7. You criticize also the two questions which emphasize the "paramount duty" and "the chief aim" of each missionary "to make Jesus Christ known as Saviour, Lord and Master." Surely this is just what the Church wants to be assured of in its foreign missionaries, that every one of them will set the spiritual, evangelistic purpose in the first place and, as the Board's Manual says, will make "all methods and forms of missionary service contribute to the realization of this aim." I shall refer later to your rejection of this statement of the missionary aim but I would refer here, though I shall refer again also to this, to your statement that the use in these questions of the terms "Saviour", "Lord" and "Master" is "studiedly vague." That statement is both untrue and unjust. It is the kind of statement regarding your Christian brethren which both the Scriptures and the Standards of our Church forbid. I use the term "Saviour" and "Lord" and "Master", and my associates use them

and they are used by the Board in these questions in the same sense, in the full sense, in the sincere and explicit sense in which they are used in the Gospels, in the Book of Acts, in the Epistles and in the Revelation - in that sense and in no other. If you think that they are not adequate or that they are "studiedly vague" your controversy is with the New Testament whose meaning and authority in this and in all things I unreservedly accept and with whose very words I am content.

8. You refer to the fact that on May 8, 1928, "no less than six out of fourteen ministerial members of the National Board and five out of fifteen ministerial members of the Foreign Board "were signers of the 'Auburn Affirmation'", and that four of the five in the case of the Foreign Board are still members of the Board and that Mr. Hadley, the present Candidate Secretary of the Board, was also a signer, though at the time he signed he had not become a secretary of the Board. If I were a minister I would not have signed the "Auburn Affirmation." Nor would I sign any other except the great affirmation of our Confession: "The Supreme Judge can be no other but the Holy Spirit speaking in the Scripture."

I have, however, just re-read the "Affirmation" and note the following positive declaration:

"We affirm and declare our acceptance of the Westminster Confession of Faith, as we did at our ordination, 'as containing the system of doctrine taught in the Holy Scriptures.' We sincerely hold and earnestly preach the doctrines of evangelical Christianity, in agreement with the historic testimony of the Presbyterian Church in the United States of America, of which we are loyal ministers.*****"

"We all hold most earnestly to these great facts and doctrines (i.e., the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ); we all believe from our hearts that the writers of the Bible were inspired of God; that Jesus Christ was God manifest in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have our redemption; that having died for our sins He rose from the dead and is our everlasting Saviour; that in His earthly ministry He wrought many mighty works, and by His vacarious death and unending presence He is able to save to the uttermost."

In their positive affirmation surely these men are as much entitled to be trusted and believed as you and I think we are, and if I understand at all the positions and principles of Dr. Charles Hodge and Dr. Patton there is basis here for righteous Christian cooperation.

9. The second part of your paper is devoted to my "utterances" as a "cause of disquiet regarding the Foreign Board." And the terms of your letter and the expressed suspicions and implied charges of your statement are a summons to self-defense. I have been associated with the foreign mission work of our Church in our Board for thirty-eight years. I have tried to serve faithfully and efficiently and I do not think the service needs to be vindicated to men. There is a Master whom you and I are both trying to serve and His judgment is the only judgment which need much concern us, and you and I are both clearly known to Him. But one is glad of the opportunity to bear his Christian witness to our glorious Lord and His Gospel and to seek to relieve the foreign mission cause, to which long ago I gave my whole life from the suspicions and distrust which you think my utterances have brought upon it.

4/30/29

The chief ground of complaint and criticism in your statement with regard to me relates to the little book "Are Foreign Missions Done For?" and its statement of the aims of foreign missions. Inasmuch as this statement of aim is quoted in the book from the Board's Manual, where it has stood in its present form for many years, I am glad to retire for a time, with the little book, into the background and shall take up your attack on the statement of the missionary aim, to which also reference was earlier made. The statement which you criticize is as follows:

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

You object to this as "evasive and vague" and because it does not explicitly "declare the absolute necessity for every missionary of belief in the virgin birth of our Lord, in His bodily resurrection, in His substitutionary death as a sacrifice to satisfy divine justice, in His supernatural return, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone, in salvation by the sovereign grace of God."

In reply I would say: (1) This statement of the supreme and controlling aim of foreign missions was prepared in its present form by a committee of the Post War Conference of the Board with representatives of the Missions held at Princeton in June 1920. The Chairman of this committee was the Rev. J. Walter Lowrie, D.D., of China, later secretary of the Bible Union of China. It was he who helped to form this statement, which the Conference unanimously adopted for just what it was intended to be, no more and no less. It was not a statement of the doctrinal content of the Gospel message. It was the briefest possible declaration of the central purpose of missions with due subordination of its various elements. That central purpose most assuredly is to make known our Lord Jesus Christ the Saviour of the World. (2) The statement is absolutely and faithfully Scriptural. It gathers together the words and thoughts of the Great Commission in its various forms: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." "And He said unto them, Go ye into all the world, and preach the Gospel to every creature." "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

All your criticisms of the aim as stated are equally applicable, some of them more so, to the last commands of our Lord. These commands do not mention the things you require to have mentioned. They do not contain certain ideas which you disapprove. Your views explain away and even attack the clear meaning and the very words of the Great Commission as Matthew records it.

(3) You summarize your criticism of the statement of aim by saying "In short, there is no hint here that the foreign missionary has a message to mankind lost in sin, that that message is contained solely in the Bible as the Word of God, and that the heart and core of the message is found in redemption by the

4/30/29

precious blood of Christ." I think that any fair and candid Christian mind will find not only a hint of these things but far more than a hint in the plain, honest words of the aim if honorably and fairly minded construed. These and other elements of the Gospel would be included in a statement of the content of the message which the missionary is to make known, but they do not naturally or essentially fall in a sentence-statement of the central and controlling aim. That aim is to make our Saviour and Lord, Jesus Christ, the Son of God, known to the world. Paul writes to the Ephesians, "Unto me who am less than the least of all saints was this grace given to preach unto the Gentiles the unsearchable riches of Christ." Some of these riches he proceeds to unfold but by no means all, and he makes no mention of some of the particulars in which, of course, he believed but all of which he never attempted to summarize in any statement of his central, single missionary purpose.

I think you make three great mistakes here (1) You confuse the statement of the aim of missions to proclaim the Gospel of Christ with the statement of the content of the message of the Gospel. (2) You allow your suspicion and distrust of others, your judging as you would not be judged, to deflect and poison your view. When you call Jesus Christ "Lord and Master" you say the words are used honestly, but when I call Him so, the words are used dishonestly. This is "untrue and unjust." It is more than that. Paul says explicitly, "No man can say Jesus is Lord but in the Holy Spirit." You appear flatly to dispute Paul and to believe that men can call Jesus Lord by the evil spirit. Our Lord spoke some stern words about this kind of judgment. (3) You unmistakably imply that the failure specifically to mention certain great doctrines is evidence that those doctrines are not believed.

10. I will go on to deal specifically with this point. You say that "the vagueness which characterizes this utterance (i.e., the statement of aim) also characterizes the whole booklet (i.e., "Are Foreign Missions Done For?") There is in it no mention of the virgin birth of our Lord and of the absolute necessity of belief in it for every missionary, no mention of the bodily resurrection, no mention of the full truthfulness of Scripture (indeed no mention of Scripture as such at all) no mention of the supernatural return of Christ, no mention of the new birth of believers, no mention of justification by faith, no mention of the atoning death of Christ."

Before examining this statement and the implications which you put into it and the inferences which you draw out of it, I wish to make my position unmistakably clear. I am an evangelical Christian believer. I accept all the facts, all the doctrines, all the truths of the New Testament. I stated my convictions summarily in an article in the International Review of Missions, October 1923, on "Missionary Cooperation in Face of Doctrinal Difference", as follows:

"Before attempting to answer these questions, the writer of this paper ought perhaps, in order to avoid all misunderstanding, to state his own point of view. He accepts the whole of Christianity as set forth in the New Testament. He believes unqualifiedly every article of the Apostles' Creed. No language is adequate to state his conception of Christ. He believes that He is more and greater than any words can ever express, 'the Word made flesh,' God incarnate, reconciling the world to Himself, the only Saviour, our Lord and our God. He believes in the truthfulness of the record of Christ's life, including His miracles, and rejoices with great joy in the miracle of the Virgin Birth and of the real Resurrection of Christ and of His future personal advent. He believes

that it is God alone who through Christ saves men, not by their characters, nor by any work of righteousness which they can do, but by his own grace through the death and life of His dear son. As to the Bible, he accepts the doctrine of the Westminster Confession and regards its authority as supreme, not in faith only but also in the practice, conduct and relations of men. I am afraid this may seem to many very antiquated and unmodern, and the writer must be prepared to accept whatever limitations of value in the modern mind such views set upon his judgment as to the doctrinal limits of tolerance and the doctrinal basis of cooperation."

As to our Lord, I spoke fully and definitely in the Moderator's sermon at the General Assembly in 1928. I am no theologian and I did not and cannot speak in terms of systematized theology (which I respect and believe to be necessary) but I believe in the Saviour and His glory and His redeeming work as deeply and truly and lovingly as you can believe in Him. I tried to say this at the Assembly in Tulsa. These were some of the words I used:

"There is nothing good or great that we will not say about Jesus. There is no claim that we will not make for Him. There is naught that we can say about God that we will not say also about Jesus, 'the Son of His love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the first born of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is above all things, and in Him all things consist. And He is the head of the body the Church; who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things upon the earth, or things in the heavens.'

"We will say about Jesus all that all the creeds have said and then we will say that He is more than this. All that men have said or even can say about His glory, His beauty, His power, His deity we will say. He is all this and He transcends all this. Here let us stand each for himself and all of us as Christ's Church and henceforth let no man trouble us for we bear in our mind and in our heart, in our spirit and in our body the marks of the Lord Jesus.".....

"But all words fall short of the reality with regard to Christ. If He were nothing but a good dead man who spoke and wrought as wisely as He knew long ago in Palestine, who died bravely on a Cross with no hate of those who did such hateful wrong, and over whose undisturbed grave the Syrian stars look down, then we should have much scruple lest we should wrong His memory with excess speech. Indeed long ago

we should have found the adequate words to describe His humanity. But to us Jesus Christ is not a good dead man but God, the living God, our Risen and Living Saviour, and we will use all the language we have and deem it simple and poor to utter the wonder that is beyond all utterance.

"Nevertheless we can make our confession. We confess Him in the august symbols of our historic creeds and confessions."

You may not call these "vague and evasive" words. You may not call them, as you do call the sincere and earnest utterances of our missionaries and of the secretaries of our Board, "perfunctory lip service." If you do, you will have to answer before our Lord and Judge; may you will receive even now in your mind and character God's inevitable penalty upon such un-Christian and un-Christlike judgment of a man on his fellow Christians. Let us both be mindful of our Master's words. (Matt. VII. 1-4).

Now let us examine this present criticism. (1) You say that my little book does not mention the Virgin Birth and its place in Christian faith. That is true. Neither is it mentioned in your book on "The Origin of Paul's Religion." You there set forth the details of Jesus' life which were known to Paul but you make no mention among them of the Virgin Birth. The single mention of it in your book "What is Faith?" is in the question which is asked in a purely incidental and secondary way, "What has it (i.e., simple trust like that of the Centurion) to do with a question of fact like the question of the virgin birth?" (p. 91). You go on on this same page to state what we need to know about Jesus. You do not mention the Virgin Birth. Those two books are serious and competent theological studies. One might expect to find clear mention in them, especially in a discussion of "What is Faith?" of all that the writer deemed essential. You omit the Virgin Birth in these studies of the content of Paul's Gospel and of the Christian faith and then condemn my poor little booklet on our foreign mission duty because I do not mention a truth which I had no occasion to mention here but which I joyfully believe and have set forth elsewhere at greater length and particularity than I have seen or heard of in any writings of yours.

And are you prepared to condemn every book that does not set forth the Virgin Birth of our Lord and of absolute necessity of belief in it for all Christian preachers and teachers? Dr. Patton has written a noble book on "Fundamental Christianity." Surely he will deal with the Virgin Birth here as you require. Does he? Not once does he mention it, save incidentally in the mention of the Virgin Mary and the Roman doctrine of the Immaculate Conception. In Dr. A. A. Hodge's "Popular Lectures on Theological Themes" there is, if I am not mistaken, a single reference to the Virgin Mary and not a word about the theological significance of the Virgin Birth. Even in the three great volumes of Charles Hodge's "Systematic Theology" the index does not mention "Virgin Birth". It refers only to Roman ideas of the Virgin Mary. And in the text the fact and the doctrine of the Virgin Birth receive

almost no attention. Under "Particular Passages which teach the Divinity of Christ" no reference is made to the Virgin Birth. Under the Person of Christ there are a few references to it, chiefly relating to the human nature in Jesus and the substance of His body. There is no reference whatever to the place of the Virgin Birth in the Christian message nor any such treatment of its theological significance as one finds, for example, in Du Bose's "Soteriology of the New Testament."

Do not misunderstand me. I believe in the Virgin Birth and I regard it, in Dr. George Alexander's words, as "a peculiarly precious truth." And I know that of course Dr. Patton believes it. But the idea that failure to mention it implies disbelief and that every book which omits it is unevangelical is untrue and irrational. Consider the result of the application of your requirements here to the volume entitled "Biblical and Theological Studies by the Faculty of Princeton of the Founding of the Seminary" (1912). It is a great volume of 634 pages. Here, surely, one would feel that he had a right to expect a full statement of the Gospel which the Seminary was established to teach, a presentation of the essential and fundamental teaching of Christianity, setting forth with special clearness the Christian message for our time. Dr. Patton in his opening paper says, "My theme embraces the entire circle of theological learning." Your criticism of our statement of aim is that it is not enough to speak of the circle; all the contents of the circle must be explicitly spoken of also, and you name certain contents whose verbal omission is proof of unevangelicalism and of a vague and evasive insincerity. Well, let us see. This huge and sincere theological volume contains not a single reference to the Virgin Birth. The one reference to the Second Coming of Christ is in a paper by Dr. Erdman. That is the only one. There is a paper on "Sin and Grace in the Koran" but none on "Sin and Grace in the Gospel." There is a "Study of Jonathan Edwards" and another of "The Aramaic of Daniel" and another of "The Shepherd of Hermas" but none of "the truthfulness of the Scriptures", of "the new birth of believers" of "justification by faith", of "the atoning death of Christ." What if one should use your own words: "What sort of a Gospel is it from which all that makes a Gospel has thus been left out? In this vague message the offence of the Cross is done away but so is the glory and the power." These words might far more justly be used here than with regard to my little missionary book. This is a great theological presentation of the Gospel offered in commemoration of a century's life of a great school whose business it is to set forth the content of the Gospel. But I will not use your words. I think the volume is a worthy Christian production and one of the best things in it is the passage in your paper, where, more adequately than any where else, you recognize (p. 575) the Pauline doctrine of the Resurrection. And I think its omissions are justified on the ground on which you justify omissions in Paul's Epistles, namely, "It is omitted not because it is unimportant but on the contrary because it is fundamental" (p. 562). I think that is a valid justification of these "Biblical and Theological Studies" with their vast omissions. I think it is valid in the case of many omissions in your books. Will you not be equally fair-minded toward others?

(2) You say there is "no mention of the bodily resurrection" in my little book. The Resurrection is mentioned more than once and by that I

mean the bodily Resurrection of our Lord, but I did not use the phrase. Neither have you used it in a single one of your three books which I have read. And it is not used in the New Testament? The New Testament is content to speak of the Resurrection, meaning the real and actual Resurrection of our Lord and I am content with the language of the New Testament. And as to the reality of the bodily Resurrection of our Lord I hold with Paul that it is the supreme fact and truth in Christianity.

(3) You say there is "no mention of the full truthfulness of Scripture (indeed no mention of Scripture, as such, at all)." Again you are mistaken. The Bible, the New Testament, the Word of God are all mentioned repeatedly. The full truthfulness of Scripture is everywhere assumed. I accept joyfully, and we expect each missionary to accept, the doctrine of our Standards with regard to the Scriptures. But I must honestly say that there is something which appears to be not altogether candid, I will not say "evasive", in your own references to the inspiration of the Scriptures. One notes the care with which you refrain from facing certain issues and from using the language of some of those whom you allow to think that you agree with them. And do you or do you not agree with Dr. Patton's position in "Fundamental Christianity"?

(4) You say there is "no mention of the supernatural return of Christ". Two of your three books make no mention of it. I find no mention of it in A.A. Hodge's "Popular Lectures." As for me I have cherished this faith and hope for forty-two years. My boyhood ministers, one a graduate of Princeton Seminary and all the orthodox of the orthodox, spiritualized this truth completely out of the Bible but I learned it at the Northfield Conference when I was a Sophomore in college and I have lived with it and in it ever since and have gladly borne some reproach because of it. I wrote a little book on it and have again and again preached it. I think I have borne ten times the witness to it which you have borne. But it did not seem to me to be necessary to introduce it into this little defence of missions. I was writing to defend foreign missions against their enemies. I did not realize that they would need to be defended from their friends.

(5) You say there is "no mention of the new birth of believers, and no mention of justification by faith, no mention of the atoning death of Christ." You qualify this by recognizing "one bare mention of the Crucified and ever-Living Lord." What would you think of the spirit of the statement that there was "one bare mention of the Virgin Birth" and "one bare mention of the revelation in "What is Faith?" But again you are mistaken. Those truths are either stated or implied or assumed in my booklet. More than this was not called for in the nature and purpose of the little book. It was not an attempt to set forth the content of the Christian message. It was simply a short and earnest presentation of the claim that Christ is the only and the sufficient Saviour.

11. The claims of Christ are not kept in the background. The little book is full of their assertion. It maintains, throughout, the sole sufficiency and universality of the Gospel: "Christ needs nothing from any one. No other religious teacher has any contribution to make to Him. In Him dwells all the fulness of the Godhead. He is the final and sufficient revelation of God and the only Saviour and Redeemer of man. This is the New Testament representation. It is the solid and unalterable foundation of foreign missions. Foreign Missions are not a search for a new and better religion. They are not an attempt to find something that is not already in Christ. They are the effort of those who have heard of Christ to take what they have heard to the world in order

that all men together may learn more of Him." (p.36) It conceives Christ, as the Scriptures do, as "the unconscious Desire of the Nations, the one answer to all the problems of the soul of man, his one Saviour and his only hope. A fundamental conviction for our Church in the work at home and abroad is this conviction that it has in Christ the sufficient Gospel. The Church is not looking for a new and different Gospel. It has found the one and only Saviour." "The Christian faith is a truth and a treasure greater than any other that we possess. It is our duty to share it and to appeal to all men everywhere to take it as their own. It is theirs by the same title that makes it ours and there are depths in it which will only be found as we explore them together apprehending with all saints, as alone we can, the full dimensions of the love of God, and all attaining, as the only way in which any of us can attain, the unity of the faith and the stature of the fulness of Christ. The truth that we need to keep in view and that it is easy to forget is that Christ is greater than all our thoughts about Him and that as the whole world comes to know Him and to accept His Lordship new glories hitherto not seen in Him will appear. But these glories are in Christ. They are not in the religions or racial cultures of Asia. And the revelation of them will not come from those religions or cultures. It will come from Christ as the result of a larger belief by mankind in Him and a larger application of His grace and power to human life throughout the world. This is the lesson we need to remember. Our ideas about Christ may be true as far as they go, but they do not go far enough. We may not hold that they are complete. But Christ is complete. In Him dwelleth all the fulness of the Godhead bodily." (p.42). "Christ is absolute and final and He and His religion are to prevail absolutely and finally." "It is Christ that we Christians owe to all men here and throughout the world. If this position be regarded as narrow and fanatical, then we must accept such condemnation. Only we are sure that the same judgment must apply to the whole doctrine of the New Testament. The foreign missions enterprise recorded there rested upon precisely this view of the uniqueness and sufficiency of Christ. The early Church believed that there was none other Name given among men whereby they must be saved. All men everywhere needed Christ and Christ was enough. Neither Greek, nor Roman, nor Semitic religion had any correction to make or any supplement to add to Him. And the modern foreign missions enterprise stands on the same ground. It is the endeavor to make Christ known to all mankind, that all mankind together may live in Him and find in Him more and greater treasures than any one race or any one soul can find alone. Each race and each soul for itself can find in Him all that it knows that it needs, but only mankind altogether will discern the full depths of human want and the infinite fulness of Christ's supply. He is adequate indeed to the full needs of each soul only because He is the whole world's sufficient Saviour:

'In Him is life provided
For all mankind and me.'

"I would rejoice to see the missionary enterprise brought in our day more clearly and loyally and uncomplainingly than ever to those fundamental ideas with which it began, and to see it disentangled, as far as we can disentangle it, from a great many of the compromising fellowships in which it finds itself, and released to do its pure, elementary, rational work down at the foundations of human life in relating men one by one to Jesus Christ as Lord and Saviour." (p.102) "I grant that a man's judgment here will depend altogether on what his estimate is of Jesus Christ. If Jesus Christ means nothing to him, why, he will not see any necessity on the part of other men for knowing about him. But if Jesus Christ is all there is for us, if we know that He is all there is, then we cannot but recognize the inherent obligation in wealth like that to be shared with all who have not yet

come into its possession." (p.108). "The missionary enterprise is the proclamation of the One Name given under Heaven among men whereby we must be saved, and there is nothing in any non-Christian religion to be added to the glory of Christ or to the fulness of the revelation of Christ, howbeit we so imperfectly apprehend it still. Inside the Christian spirit burns the old resolution that glowed in St. Paul's heart to whom it would have been 'woe', if he had not shared the Christ he knew. Would that we might get back again to the foreign missionary enterprise in the pure, naked spiritual reality of it, as Christ called that little group of men and women around Him at the first, who had no nations back of them, who were not going to speak for any race. They were just a little group of individuals whom Christ had redeemed and who knew their Redeemer, and He told them to go out and share what they had in Him with all the world. That is what the missionary enterprise has always been. That is what it is today - Christianity stripped of all accessories and secondary accoutrement, just Christ, Himself, to be offered to the whole world for which He died." (p.141).

These are only a few expressions from this little book. It is a poor little thing but it is not the vague and evasive and unevangelical thing you allege. And of the hundreds of evangelical men and women who have written or spoken about the book you are the only one of whom I have heard who condemns it. One of the warmest and most grateful of the letters of commendation is from an old friend, Dr. Albertus Pieters, of Holland, Michigan, as conservative in his theology as you or I can ever hope to be. There is enough evidence in sheaves of letters at hand that the little book has fortified evangelical conviction and confirmed true missionary devotion. I will not quote them - yet I will quote from several that you may know the feeling of some not one whit less zealous than you:

"I have just finished the reading of your book, so kindly sent to me, entitled 'Are Foreign Missions Done For?' It is now after twelve o'clock, P.M. I cannot express to you the joy I received in reading it. After having much of my former zeal for missions dampened by recent post graduate studies in the University of - and the coldness of the churches that I have tried to interest in a feeble way, I now rededicate myself anew to the task of missions and resolve to do my best to give and stimulate giving in the little church I am called to serve.

"I can fully appreciate the difference between 'The religion of the good dead man' and the 'Religion of a good living God.'"

* * * * *

"On the day that your little book 'Are Foreign Missions Done For?' came to us, I read it and decided to write you at once in regard to a further distribution of it. I probably felt that you know your own business, but in the light of some college periodicals recently received I know my first impulse was right.

"I would like to have the whole thing, or perhaps only the chapter 'Christ is Enough' printed for large distribution among our college organizations."

* * * * *

"The more I read this volume the more I am impressed with its value and importance, coming especially at this time. It is the ablest defense or justification of Foreign Missions that has yet been sent forth. It will be sure to strengthen those who are faltering and win over those who are hostile or who are lukewarm and indifferent. The great Head of the Church must have put it into your heart to write it and I am sure will use it in stirring the whole Church up to a renewed sense of its great responsibility in regard to the whole matter."

* * * * *

"For quite a long time I have wanted to write to you. After reading your recent booklet, 'Are Foreign Missions Done For?' I cannot refrain from writing. I want to thank you with all my heart for the stand and the messages in that booklet. Fundamentally, while defending the foreign mission movement from modern criticisms, it is a call back to the original motive of foreign missions. I found myself in complete agreement with every page of the book."

* * * * *

"I have just read 'Are Foreign Missions Done For?' at one sitting and I can't resist saying how wonderful it is. To my mind it is the most unanswerable argument I have ever seen. I do hope somebody is giving it wide circulation. There is too much loose talk going about, even among people who know better, about one religion completing or complementing another. You are right, Christianity needs no completion - it is complete - it needs discovery."

* * * * *

"Reading this wonderful little book of yours I feel convinced that you still stand firm on the old reliable Faith once delivered unto the Saints."

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This last is from the "Church of the Lutheran Brethren." I am ashamed to have quoted these. I dare to use Paul's words: "I am become foolish; ye have compelled me."

12. There is much more in your statement which should be reviewed, but I have written quite enough and more than ought to have been required. I could answer some of your criticisms by quoting from your own books the statement of the very truths for which you condemn me. There are two things more of which I shall speak. (1) The first is this: I find myself in deep and thankful accord with almost all of your great convictions. I am full of admiration and gratitude for "The Origin of Paul's Religion" and agree with you in your emphasis on the historicity and supernaturalness of the facts of Christianity's beginning and the necessity of the great Christian doctrines undetachable from these facts, on the need of reasoned doctrinal statement and defense, on the great doctrines of sin and faith, on the Person of Christ, on miracles, on Christianity as a message as well as an experience and a life, and I might go on with the long list of all the evangelical convictions. Where I differ from you is at the

points where, as it seems to me, you differ from the Scriptures. Some great Scripture truths you ignore or qualify. You twist or interpret some passages out of their plain and obvious statement. You use non-Scriptural, even anti-Scriptural forms of thought and expression. When apparently contradictory ideas or statements are found in the New Testament you modify one or the other or both to fit your scheme of thought instead of accepting them both just as they are without qualification as parts of larger truth or life which comprehends both without any minimization. You do no justice to Paul's moral and social applications of the Gospel and you even indulge in a fling at some ministers who read the sixth chapter of Ephesians to their people. There are illustrations in your paper which we are considering. There you use some words in your statement of essential doctrine which are not found in the Scriptures at all. I can state my convictions wholly in the very words of the Scriptures. You use repeatedly the phrase "the gospel of the Cross". This phrase is not in the Scriptures. The New Testament knows "the Gospel", "the Gospel of Christ", "the Gospel of the Kingdom", "the Gospel of peace," "the Gospel of God", "the everlasting Gospel", but it nowhere uses the phrase "the Gospel of the Cross" and the use which you make of that phrase implies interpretations both of the idea of the "Gospel" and of the idea of the Cross which do not do justice to the full New Testament teaching. The Gospel is not the Gospel of the Cross only, not even of the Cross of Christ only. The Gospel is the Gospel of Christ which includes the Cross and what preceded the Cross and what followed the Cross. The same defect marks your use of the idea of "salvation only by the Cross," and your criticism of my reference to the "redeeming life" of Christ. Your view certainly does not do full justice to the Scriptures nor does it represent the true Scriptural proportion of truth. You say in "What is Faith?" "Christ touches our lives, according to the New Testament through the Cross." (p. 143 but compare Heb. II.18; IV.,15,16.) "The Cross of Christ is the special basis of Christian faith". (p.144-But compare I. Cor. XV. 17). "The Cross by which salvation was wrought." (your statement; But compare Rom. I.16,V.10). You do not and cannot too much exalt the Cross of Christ, but you can and you do fail to set it in its Scriptural place and relationship and you neglect to relate it adequately to the full truth of the New Testament. You do not give their full Scriptural place to the Incarnation prior to the Cross or to the Resurrection and many other aspects of the full truth of the Gospel. You justly emphasize the fact of the Resurrection and its evidential significance but you do not adequately set forth its relation to the redeeming work of Christ, its place in our salvation, or its practical and dynamic significance in the life of the believer as the New Testament sets forth all these aspects. You do indeed in brief references couple the Cross and the Resurrection in their relation to salvation. In "What is Faith?" you speak of "the Gospel of redemption through the Cross and resurrection of Christ". (p.p. 154,151). Also "The Origin of Paul's Religion," p. 167. In view of your criticism of my use once of the word "Spirit" with a small "s", one notes that you habitually write "Cross" and sometimes of late, though not earlier, Virgin Birth with a capital and the "resurrection" without it.) But you criticize my truly Scriptural reference to the "redeeming life" of Christ (Rom.VI.,1-11;VII,4;VIII,i-14)

The New Testament teaching is far richer and freer than your view appears to be. It teaches not that the Cross saves us or that we are saved by the Cross. It teaches that Christ saves us, and that He saves us by Himself, by His death and by His life. How rich is Paul's orientation and proportion of these truths! "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the Death of his Son, much more, being

reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. V., 8-11). Let any one take his New Testament and read it through, marking every reference to the Cross and the death of Christ and every reference to the Resurrection and the life of Christ and compare the result with the proportions of these glorious facts and doctrines in your emphasis. "Christ died for our sins" you quote often and you cannot quote too often. But only occasionally do you add "according to the Scriptures" and still less frequently do you complete the quotation and add "And He hath been raised on the third day according to the Scriptures." Of course you believe this and rejoice in it, but you do not relate these truths as Paul does and you substitute the Cross which might have been without the Resurrection for the place of the Resurrection which included the Cross. The Cross without the Resurrection would not have saved us. Paul proceeds in this very chapter to declare in language which takes our breath away: "If Christ hath not been raised, your faith is vain, ye are yet in your sins" (I. Cor. XV. 17). And one might go on to speak of Peter's teaching of the relation of the Resurrection to regeneration and salvation. This full Gospel of the New Testament is the glorious Gospel. I do not share your view that it can only be preached offensively. The Cross is indeed to many a stumbling block. Paul and Peter both realized and declared this. Paul also said: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye imitators of me, even as I am of Christ." "Giving no offence in anything, that the ministry be not blamed. But have renounced the hidden things of dishonesty, nor walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." There is clearly in Paul's view a vast difference between the preaching of the offence of the Cross and the offensive preaching of the Cross. The word for "offence" which Paul uses in Gal. V. 11 and I. Cor. 11., 23 and which Peter uses in I. Peter 11., 8 is the very same which Paul uses in Rom. XIV., 13 and XVI., 17, and which the Saviour uses in His dreadful warning in Luke XVII. 1, 2, and which in the American Standard Revised is translated in all these passages not "offence" or "offend", but "stumbling block" or "cause to stumble." It were well if we remembered these words in our Christian fellowship within and in our proclamation of Christ and His Gospel to those who are without: "Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." I know that in the parallel passage in Matthew the words "little ones" are followed by the words "that believe in Me," but surely the Spirit of Christ would not have us think that the Tender Shepherd of His little ones, who left the ninety and nine safe sheep in the fold to hunt the one that was lost, would be pleased with the thought that His disciples should measure their fidelity by their success in "offending", in "causing to stumble" the feet that out of the way.

And a great deal more might be said of the failure of your book to set forth "the full Scripture doctrine of the grace of God," to use your own phrase. But I do not suspect or reproach you as heretical or unevangelical. I believe that God and the Gospel and its grace are supernatural and infinite and if they are, while we may know them surely and truly, we may know, as Paul

himself says, only in part. But we are Christ's true disciples none the less, and we ought to love one another and walk together "comforted each of us by the other's faith", and making up each of us what is lacking in the other.

Perhaps you will be tempted to dismiss what I have just been saying as the simple, unsophisticated talk of one who is unschooled in theological systematization and no scholar in the field of theological controversy. It is even so. I do not pretend to be anything but a simple, Bible-Christian who holds that under the grand liberty of our Confession he is free to believe all that he finds in the Scriptures as he finds it there and to reject whatever he sees which contradicts or deflects or malforms the rich and varied truth of the Scriptures. If anything that I say here or elsewhere is at variance with the Scriptures, if it declares what the Scriptures do not truly declare, or fails to declare what the Scriptures do truly declare, I shall be glad to have it shown and shall rejoicingly leave any error for the truth. Is this not evangelical?

(2) And now lastly, you say "What is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified - not in some pale modern sense but as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? If it is, then we can support that Board?" I do not like the slurring reference to the light which the sacrifice of life by men may help us to see in the divine fulness of the meaning of the death of Christ. But your question can be answered with an answer absolutely flat and clear. I ask you to read Dr. George Alexander's sermon at the Conference of the Board and the Missions in 1910 on "The Gospel of Paul." There the Gospel is described which the Board exists to spread abroad. The Foreign Board exists and its missionaries are appointed and maintained for one supreme purpose, namely, to proclaim to the world the Gospel of Jesus Christ, Incarnate, Crucified, Risen, Alive for Evermore, the Sinless One, the only Saviour, "who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in light unapproachable; whom ^{no} man hath seen nor can see; to whom be honor and power eternal. Amen."

I said at the outset that I would speak finally of your paper as a whole. Perhaps, however, it is hardly necessary to do this except to say that the particular items of evidence which you have presented as justifying your negative answer to the query "Can Evangelical Christians support our Foreign Board?" appear to me to be inadequate and, as I have sought to show, so unfounded, that one wonders how a just and brotherly Christian view could have rested upon them so grave an inquiry and so grave a proposal as the establishment of a rival foreign missionary agency in our Church, independent of the General Assembly and supported by members of our Church who proclaim their fellow members to be unevangelical. And you rest this inquiry and this proposal on unwarranted impressions regarding a few questions on the "Reference Blank", a few thoroughly sensible and right letters from Mr. Hadley in explanation, a criticism of a Scriptural statement of our missionary aim, a few random and detached quotations from things that I have written, a mass of your own suspicions, and arguments from silences which your own books would not bear. My utterances which you have quoted here, I believe, both

4/30/29

true and Scriptural but you might have quoted, if you had willed or known, a great mass of statements in addresses and books which you could not misuse as you have misused those in your paper. A man like you, devoted to scholarship, could not give his time to reading such simple books as mine, but they are loyal books, and their teaching has sought to be faithful to our Divine Lord and His Word.

The paper, as a whole, is as "untrue and unjust" as it is in detail. It is not worthy of you or of the Gospel or of the fellowship of the Gospel. And I do earnestly trust that what I have said in this letter will lead you to lay it aside, to dismiss your distrust and to join generously and faithfully in our great task of carrying to the non-Christian people the Gospel of Christ, "the full Scripture doctrine of the grace of God." And look at the real work before us here at home - in ignorance and unbelief, in slackness of moral and social standards, in sin and infidelity, in imperfection and unworthiness of faith and life in the Church, in the need of men everywhere for Christ. Contend for the faith within the Church but with equal zeal proclaim it to those who are without.

And now one more quotation from what you have written, not in this present statement of yours with its proposal of division and schism in our Church and its work, but in the closing paragraph of your book "Christianity and Liberalism."

"Is there no refuge from strife? Is there no place of refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passion of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

Yes, this is the place. But once again we cannot stop at the Cross. Beyond that there was an empty tomb and a Risen and Living Lord. "United with Him in the likeness of His Death", shall we not also be united with Him and therefore with one another "in the likeness of His Resurrection." Can we not, my friend, put away all this bitterness and railing and suspicion and be kind and tender-hearted and trustful? And can we not be spared the shame and waste of such a baseless controversy as a controversy like this between you and me would be and give ourselves and all our strength to better and truer things? Is not Paul's counsel, "walk in wisdom toward them that are without, redeeming the time," doubly applicable to our relationship and our work within the company of us who truly love and wish truly to serve our Common Lord?

If what I have written does not avail to persuade you and if you still think that it is your duty to publish your paper, surely it is only fair and right that my answer should be published with it. In that case I am prepared to meet my proportionate share of the expense. But, my dear friend, there is a more excellent way.

Very faithfully yours,

Dr. Machen's Pamphlet - "Modernism and the Board of Foreign Missions
of the Presbyterian Church in the U. S. A."

This pamphlet of 110 pages was sent out by Dr. Machen just before the meeting of the Presbytery of New Brunswick in Trenton, New Jersey, on April 11, 1933. I received a copy on April 10th but had no time to give it a careful reading until after the meeting of the Presbytery. Even if I had had time, I think I should still have done as I did, and confined myself to the statement presented here as Chapter V. The only thing on which the Presbytery was called to vote was the proposed overture. That ^{was} the matter to be dealt with, not the statement of Dr. Machen, which might have been answered one by one without altering at all Dr. Machen's attitude, which does not rest on the arguments which he presents in the pamphlet but which existed before most of these incidents occurred and would exist if they had not occurred.

Now, however, I propose to deal with them.

First, a word should be said with regard to the introduction which Dr. Machen has prepared to the edition of the pamphlet issued since the meeting of the Presbytery. Dr. Machen says here that after he and I had each used the hour allotted to us, the previous question was moved in accordance with my expressed desire not to engage in controversy. I expressed no such desire. I said I did not intend to engage in either controversy or debate but was present at the Presbytery's invitation simply to try to help it think and act aright in the matter of the proposed overture. No expressed desire of mine had anything whatever to do with the moving of the previous question. Dr. Machen further says "No sensible person can have confidence in a Board which does not welcome open discussion of its policies with those to whom it appeals for funds." The Board welcomes all fair and just discussion now and always. As to the phrase, "those to whom it appeals for funds," Dr. Machen declares that he does not support the Board and advises others not to do so. And his statement declares that the Board "is deeply involved in Modernist and destructive propaganda." This statement is not true and the evidence presented does not justify it. What is this evidence? The Pamphlet is in seven sections. It must suffice to deal with what is crucial in each.

1. "The Attitude of the Board of Foreign Missions toward the book-
'Re-Thinking Missions'":

The Board has no responsibility whatever for this book or for the movement which produced it. When the movement was launched the Board did what it could, which was not a great deal, to influence it and hoped for real good as a result of it. It gave expression to this hope which so far from being reprehensible as Dr. Machen thinks, was the right and Christian thing to do. Two members of the Board, purely as individuals, were on the Committee which projected the inquiry, as were members of other evangelical churches but these had nothing to do with writing the Report. As individuals they assented to its publication. Like others they no doubt both agree and disagree with it. They are both loyal evangelical Christian believers.

When the report appeared two courses were open to the Board: to ignore the Report, or to express its mind with regard to it. If the Board had taken the former course it would have been still more severely criticised, by Dr. Machen. The Board felt that it much make it clear that it had no responsibility for the Report and that it must express its mind both for its own sake and for the sake of the Church, and it did so with perfect clearness in the manner which comports with the dignity and tradition of the Church. It set forth the six fundamental issues on which its position was at variance with the position of the Report. It did so positively and unequivocally and then, like the honorable and truthful body that it is, it recognized elements of good in the criticisms and suggestions of the Report as to some of the methods of missionary activity, which, it said, could be acknowledged only as "taken apart from its theological basis." The Board's actions and the various statements which it has sponsored have been recognized throughout the Church and around the world as a clear and unmistakable affirmation of the Biblical evangelical basis and nature of the work of foreign missions as held unshakably by our Board and Church. The Board is not open to criticism because it speaks with dignity and self respect and not with violence and malediction. No statements from any Church or missionary body have been more clear and complete than those which have gone from our Board.

II. "The Case of Mrs. J. Lossing Buck."

All those who have had any responsibility in this matter are content to endure the assaults which have been made upon them from one side by Dr. Machen and from the other by the "Christian Century", and the magazines. This "case" will be judged by One higher than all of us and we will await His judgment. Mrs. Buck's published views are not in accord with the faith she professed when she was first appointed a missionary and with the faith of the Church, but a great deal needs to be considered of which the critics of Mrs. Buck and the Board are ignorant and must be allowed to remain ignorant. It is enough to say that the Board has tried to act as a Christian agency with its obligations to our Lord Jesus Christ ever in mind and that it has acquiesced in Mrs. Buck's honorable request to be released from connection with it with deep regret that there could not have been another and very different issue.

III. "The Board of Foreign Mission and the Auburn Affirmation."

The proper place to deal with this matter is in the courts of the Church. Whether signers of this Affirmation have by such signature violated their ordination vows is not an issue to be settled by any method of indirection. It cannot be so settled. One and only one honorable and constitutional way is open to Dr. Machen and that is by the due process provided in the Constitution of the Church. The position which apparently Dr. Machen is seeking to establish is that because a secretary or a member of one of the Boards of the Church signed the Auburn affirmation he is thereby disqualified as a Presbyterian minister and is ineligible to service of the Church, no matter how clearly and positively he may declare his complete loyalty to his ordination vows and his specific acceptance of the great affirmations of the Confession of Faith in the very terms of the Confession. This is an issue, however, which can only be constitutionally determined by the Presbytery to which the individual involved belongs. It is wholly conceivable that there should be ecclesiastical organizations where such question would be determined by the local congregation or by the national body as a whole, but this is not Presbyterianism. Such a course is forbidden by the Constitution of our Church. To propose or to attempt to pursue such a course

is to ignore and contravene the law and order of our Church as embodied in the authoritative constitution. It is wrong constitutionally and ethically to use the missionary and educational agencies of the Church as a device for escaping responsibility in meeting this issue in a legal and righteous way. Until this issue has been determined in the proper and constitutional manner which alone is tolerable in the Presbyterian Church, it is not competent for Dr. Machen to attack, as he is doing, the good faith, the honor, the Christian character of Mr. Hadley. Mr. Hadley, as will appear in a later chapter, is absolutely loyal to his ordination vows and to the faith of our Church.

IV. "Modernist Propaganda by the Candidate Department."

Dr. Machen's statement here is partial and unfair. It is worse than this. It is not true, as he intimates, that the candidate secretaries have used their opportunity not for Christ but for anti-Christ. (p.22) Such a grave charge is utterly unsubstantiated by his evidence. What is the "spirit of the anti-Christ?" John says that it is the spirit that "confesseth not" or "annulleth" Jesus. The Candidate Secretaries, on the contrary, believe and constantly affirm their belief in Jesus Christ as the Son of God according to the Scriptures. And John says plainly that the spirit that makes this confession is not the spirit of anti-Christ but is the spirit of God (I John IV, 2, 3). The suggestion of such books as were mentioned in the letters of Mr. Hadley and Mrs. Corbett, written by Oldham and Fosdick and Fleming, is no warrant for such an enormity as the charge that these two devoted Christians, both of whom gave their lives to service in China, are serving anti-Christ. There are things in some of these books to which I believe that just objection may be made but such a single incident as this is no adequate ground for a charge of serving anti-Christ or of anti-evangelical propaganda. To hold them responsible for a statement made by Middleton Murray quoted in Oldham's "Devotional Diary" and to represent this "Diary", which has been used with great blessing, by this quotation and one phrase in it, is preposterous. Furthermore, Dr. Machen does not know and ignores completely all the noble work these candidate secretaries have done in trying to guide young people into the truth of the New Testament and in seeking earnestly to safeguard and strengthen the evangelical faith of missionary candidates. The correspondence files will establish to the satisfaction of any fair minded judge the evangelical loyalty of these faithful workers.

Dr. Machen says that the Candidate Department speaks of "Re-Thinking Missions" as "being essentially a Christian book." Whatever one may think of that book the Candidate Department has made no such statement about it. Here as elsewhere and especially as we shall see, in his address at the New Brunswick Presbytery, Dr. Machen inveighs against the validation of the Christian message in and by Christian life and experience and declares that the deadliest enemy of Christianity all over the world today" is not unfaithfulness of life, or disobedience to the will of God, or un-Christian conduct, or the denial by deed of the Christian profession of faith, or hatred or bitterness, but modern non-doctrinal religion." Christianity is indeed a doctrinal religion and the acknowledgment and proclamation of the truth of its doctrine and its historic facts are essential, but its deadliest enemy today is not more the foolish and fatal denial of doctrine than the proclamation of a doctrine that is not the full New Testament doctrine, or the declaration of a faith that is not confirmed by deeds of obedience and love. There are no plainer assertions in the New Testament than those which forbid the separation of faith and works of belief and life. And if distinctions are to be made the only valid one for us who believe in the New Testament is the distinction of Paul in a passage which I do not remember ever to have seen quoted by Dr. Machen - "And now abideth faith, hope and love, these three, and the greatest of these is love."

And as to Christian experience Dr. Machen says Peter "said nothing about his own experience" in his first missionary sermon, and that when Paul preached it never seemed to have occurred to him to try to save men by the power of his vivid personality." It would be folly for any man to try to do so today but what a strange perversion of the New Testament! Who can read the Epistles of Paul and Peter and possibly miss the constant glorious witness to what Christ was to them and in them, and the eagerness of their hearts to have others find in Him the salvation, the power, the joy which they had found. What but their own experience were they declaring when they said: "I will not dare to speak of anything save those which Christ wrought through me." (Romans XV:18). "My speech and my preaching were in demonstration of the Spirit and of power." (I Cor. II, 4) "Our gospel came not unto you in word only but also in power and in the Holy Spirit and in much assurance; even as ye know what manner of men we showed ourselves toward you for your sake. And ye became imitators of us and of the Lord." (I Thess. 1, 5, 6). "To me to live is Christ." (Phil. I, 21). "I beseech you therefore be ye imitators of me." (I. Cor. IV, 16). "Always bearing about in the body the dying of Jesus that the life also of Jesus may be manifested in our body." (II Cor. IV:10). Was Paul not referring to his own experience in Gal. II, 20, Col. I, 24-29, I Tim. I, 16, and II Tim. I, 12? Paul indeed preached not himself but Christ Jesus as Lord, his Lord, whom he knew in his own experience, an experience to which he dared ever to appeal. And as to Peter, if he did not refer to his own experience in his first sermon he certainly referred to it afterwards in Acts XI and I Peter I, 3-5. In his great zeal for certain aspects of truth, Dr. Machen depreciates or even disallows other aspects.

But what folly it is to separate doctrine and life! This is the very separation denounced by our Lord (Luke VI, 46-49; Matt. VII, 21; XXI, 29, 30), and by James (James II, 14-25). Christianity has not one but two deadly enemies - one if the error of no thinking or wrong thinking and the other is the error of a loveless and unChristlike life.

V. "Reference Blanks: Application Blanks and Information given to Candidates."

I have dealt with this in Chapter V of this statement but am glad here to say a further word about the constant practice of Dr. Machen of setting up contrasts and separations alien to the New Testament. "According to the Bible", he says in this section, "a man is not saved by following Christ; he is not saved by loving Christ; he is not saved by surrendering to Christ; but he is saved by faith. And that is an entirely different thing. If he were saved by surrender, or by following Christ or by love he would be saved by some high and noble quality or action of his own. But when he is saved by faith, that means that he is saved by God and God alone and that the manner by which God saved him is to work faith in him." Yes, but faith is not all that God works in him and the work is manifestly not God's work unless it includes both faith and surrender and obedience and love; and faith is not faith that is only opinion and not surrender and obedience and love. All these are God's work and God in His word does not sanction their separation. The fruit of the Spirit is not single. Paul says it is nine-fold and the seventh item is "faith", identically the same Greek word that is used elsewhere in the New Testament for "faith". It is wholly unscriptural to separate faith and deal with it as a work of God detached from His whole will for men in Christ.

Dr. Machen goes on, "The means by which God saves him is to work faith in him and to lead him, relinquishing all confidence in his own goodness, just to look at the crucified Saviour and say, Thou has died in my stead. I accept the gift at Thy hand, O Lord." True, blessedly true, but not all the truth of the New Testament. There is not a word here of the Resurrection. The crucified Saviour was not all to Paul. Note his bold words in I Cor. XV. The gospel as Dr. Machen states it here and elsewhere (though of course he believes in the Resurrection

with all his mind) makes too little of the Resurrection, and saving faith is not faith in the Crucified Saviour only, it is faith in the Risen Saviour and it is as important to say the latter as the former - Paul said it was more important. (And of. I Peter III: 21)

And also the man who truly looks in faith to the Crucified and Risen Saviour says something more than Dr. Machen suggests. He does indeed say "Thou has died in my stead, I accept," but he adds:

"Were the whole realm of nature mine
That were a present far too small,
Love so amazing, so divine,
Demands my life, my soul, my all."

VI. "Various indications of the Attitude of the Board to Secretaries and the Agencies with which the Board is Cooperating."

The particulars here are the Lakeville, Lausanne and Jerusalem Conferences, Mr. Eddy and Mr. Kagawa, Dr. Scott, Dr. Mackay, Dr. McAfee, Dr. Reischauer and Mr. Speer. With the Lausanne Conference, Mr. Eddy and Mr. Kagawa, whatever one may think of them for good or ill, the Board had had absolutely no connection. As to the Lakeville and Jerusalem Conferences, let any one read the full report of the former and volume one of the latter on "The Christian Message", especially Chapter X, and if he is a fair minded person he will see for himself how completely Dr. Machen has misunderstood or misrepresented these conferences. In the case of the officers and missionaries of the Board of whom he speaks, he has rendered no just or righteous judgment. In some matters, as of the discussion at the Foreign Missions Conference in December 1932, he speaks in tragic ignorance. In his criticisms of Dr. Mackay he does not truly represent his articles and the statements to which he takes exception can each one be justified with the clearest proof from the New Testament. The truths which Dr. Mackay was presenting, and which Dr. Machen says are "disquieting", are truths taught and enjoined by our Lord and by Paul again and again. Dr. Machen's controversy must be with them. As to his criticism of me I have earnestly and prayerfully sought for its ground. It cannot be in my Christian conviction for I have told Dr. Machen that I held absolutely to the Christianity of the New Testament, that I believe every word of it and can state my faith in its very words, that if he will show any opinion of mine to be at variance with it I will at once change that opinion. The only substantial points of disagreement which he states in this pamphlet, are with regard to the confusion of the "spiritual" and the "supernatural" and with regard to the relation of Christianity to the Old Testament Dispensation. As to the former I can state my view about the supernatural character of Christianity in the words of Dr. Warfield: "The confession of a supernatural God, who may and does act in a supernatural mode, and who acting in a supernatural mode has wrought out for us a supernatural redemption, interpreted in a supernatural revelation, and applied by the supernatural operation of His Spirit - this confession constitutes the core of the Christian profession." I only wish, however, that Dr. Warfield had specifically mentioned, with the name of God and His Spirit, the name of His supernatural Son Jesus Christ. But as to this word "supernatural", it is notable that it does not occur in the Bible and that Paul's contrast is precisely the one which Dr. Machen criticises, namely "natural" and "spiritual." (I. Cor. XV, 44, 46; Romans VII, 14; I Cor. II, 14, Eph. VI, 12). As to the relation of Christianity to the Old Testament Dispensation, I have no other view than that which our Lord set forth in the Sermon on the Mount and Paul in the Epistles to the Romans and the Galatians, and as are set forth, one would think unmistakably, in the Epistle to the Hebrews.

The real issue, however, I judge, is in the matter of attitude to men of different opinions. Dr. Machen thinks that "three positions are possible and are actually taken today. In the first place, one may stand unreservedly for the old Faith and unreservedly against the indifferential tendency in the modern Church; in the second place, one may stand unreservedly for Modernism and against the old Faith; and in the third place, one may ignore the seriousness of the issue and adopt a 'middle of the road' position." But these are not the only possibilities. The first of these groups is divided into two. They agree in holding to the historic evangelical faith. They agree in condemning indifferentism. They agree in recognizing the seriousness of the issue. But they disagree as to how they shall act to and speak of persons from whose opinions they differ. There are some who denounce not error only but also those who, as they believe, err. They would cast them out of their fellowship with anathema and malediction. There are others who believe that they are following the New Testament view when they bear their witness to what they regard as truth with unreserved and constant utterance, but who would keep as close to those with whom they differ as they can, in the hope of winning them to the truth and in fear of violating our Lord's commandment: "And John answered and said, Master, we saw one casting out demons in Thy name and we forbade him because he followeth not with us. But Jesus said unto him, Forbid him not, for he that is not against you is for you." (Luke IX, 49,50). And there is a lesson for us in the fact that the disciples held fast to Thomas in spite of his disbelief in the Resurrection until he too was convinced.

This does not mean that there are not limits to such fellowship. There assuredly are. But even so the evangelical faith cannot be separated from the evangelical spirit and those who hold the faith must display the spirit, even to those who do not hold it. And the question at issue is not as to the inclusion of non-evangelical opinions or persons in the Presbyterian Church but what shall our attitude be toward those who sincerely hold the confession and the basic standard of the Scriptures and who are members of our own household. The tradition and the law, the spirit and the constitution of our Church forbid the attitude of suspicion and schism toward such brethren.

Let one thing be stated with clear words. My only disagreement with Dr. Machen is at those points where, as it seems to me, he deviates from the teaching and the practice of the New Testament. If he will show me where I deviate from its teaching (as in its practice I know I do, alas how far,) I shall be grateful to him.

VII. "Modernism in China."

All that Dr. Machen has to say on this subject is comprised in two long statements, one by Dr. Albert B. Dodd, a missionary of the Board in China, and the other by Arie Kok, a member of the Netherlands Legation in Peiping. The former deal wholly with books published in China, not by the Board or its missionaries, but by the Christian Literature Society. The only connection of the Board with this Society, whose spirit and service is in no sense fairly represented by Dr. Dodd's statement, is in its lending two of its missionaries to work with the Society. Dr. Watson M. Hayes also is one of its "associate workers." Not a word is said by Dr. Dodd about their contributions or about a single book written by a Presbyterian missionary. I have a letter from Dr. Dodd sending the material quoted by Dr. Machen. In this letter while asking that his representation

of unsoundness in some missionaries should be accepted, Dr. Dodd adds: "I can only ask you to accept my testimony on my word of honor as a Christian gentleman as I have no written proof to offer; nor do I feel called upon without such proof to give names". Such a presentation is not admissible on any basis of equity or under the Constitution of the Presbyterian Church.

Mr. Arie Kok's statement is full of errors. Its most relevant charge is that the Board is cooperating through its missions in the National Christian Council and the Church of Christ in China and that it is supporting "modernist" theological schools in Yenching and Cheeloo Universities. The functions of the Missions of our Church on the foreign field and our relation to the Church of Christ in China, have been determined by our Church itself through the General Assembly and while the Christian agencies may do things we may not approve and may publish statements, as they have done, which we deplore, they are seeking as earnestly as any one can to know and do the will of Christ. As to the two theological schools, the missions of the Board are contributing neither money, nor missionaries, nor students to these schools at this time, except a Chinese teacher at Cheeloo.

I have dealt with the main position of Dr. Machen's pamphlet.

One wishes that all the work of our Church at home and abroad, in every congregation and college and theological seminary, were more passionately evangelical and evangelistic both in faith and in practice, in word and in deed. But one dares to say that the best and truest part of it is in the work of the foreign missionaries, and that they and the cause they represent ought not to be used for purposes of doctrinal controversy in the home Church. That is what Dr. Machen is now doing - using the foreign mission work of our Church, in which he is not a stock holder and to which he advises people not to contribute, as a device for renewing strife and raising issues which constitutionally should be settled as doctrinal issues in accordance with the Constitution of the Church.

January 21, 1933

The Rev. Robert R. Littell, D.D.,
Tioga Presbyterian Church,
Tioga Avenue and 16th Street,
Philadelphia, Pennsylvania

Dear Dr. Littell:

Inasmuch as Drs. Speer and McAfee are on the point of leaving for a Zoning Campaign in the Middle West, they have handed me your recent letters to them with the copy of the Rev. Mr. Monsma's Report to the Presbytery of Philadelphia with the suggestion that I write you some comments thereon which might be helpful to you. Please understand that this is a purely personal expression of my own individual opinion and that no one else, least of all the Board itself, has any responsibility for what I now write.

One can hardly believe that the name "A Report...on the Foreign Missionary Situation..." is justified for this paper which is simply a confused collection of a lot of adverse criticisms of diverse kinds which recurrently push forward from their lonely isolation, emanating largely from certain missionaries that are temperamentally hyper-critical or that have something of a personal nature to promote or that have a grudge against someone (probably their own Mission which overruled them) or that are constitutionally "bad losers" when they are not supported by the majority in the democratic, representative government obtaining in our Presbyterian denominations abroad as well as at home. One is greatly gratified that a minute examination with a fine tooth comb in the hands of a keen critic can find relatively so little that is open to criticism among the thousands and thousands of enterprizes, institutions, activities, relationships, pronouncements, reports, speeches, etc. over a period of years of the many diverse personalities that constitute the Board of Foreign Missions, its Executive Officers and its great body of missionaries drawn from all sections of our Church and at work in 16 different countries overseas, including also thousands of National Christian workers in those lands. When the criticisms of the "Report" have subtracted from them those that are mistaken, unjustifiable or misleading, there remains only an exceptionally small residuum that calls for continued corrective effort by the Board and the Missions. To have a work as large, as comprehensive, as complex and as far flung as our Presbyterian missionary enterprise with so few things that the most exacting critics can suggest for reform is to me remarkable.

Turning to the "Report," I venture to make some brief comments which may possibly help you on a number of items:

Page 1, bottom:- "Modernism has fastened itself with a vise-like grip upon our missionary organization as a whole"; that statement seems to be the initial thesis which the "Report" starts out to prove; it is certainly not the conclusion to which a reader is logically led, even assuming the full validity of the many erroneous statements and part-truths presented in the argument.

Page 3, middle ff:- "Our Candidate Secretary" assures me that he has not at any time expressed disbelief in any of the doctrines of our Church, As I

understand the Auburn Affirmation, it does not deal directly with theological doctrine. He is not "the man who passes upon the qualifications of a missionary" but only one of a large number of men and women of the Executive Council and of the Board's Candidate Committee, who reviews very carefully the qualifications of each candidate. Our Candidate Secretary is, I believe from every point of view, as fine a person as could be secured for this work. Our Missions on the field urge the Board to send only such new missionaries as are temperamentally constituted for constructive Christian cooperation with their fellow missionaries and with other evangelical Christians with whom it is inevitable that they will be associated in some way or other. Our application blank, the result of decades of experience, says, "Harmonious team work is indispensable." This is an added qualification which is a clear plus to sound doctrinal beliefs which are primary and required in every appointee. This question of team work has to do chiefly with cooperation with our own Presbyterian missionaries; within the past year, I recall the issue being raised with two candidates going to areas where there is no other denomination at work.

Page 5, bottom: That "the Leaders of the National Churches in the Far East are largely modernist in their principles and beliefs" is news to me. I know many of them personally. Such a charge should be substantiated in full or retracted, confining the evidence to specified leaders in the National Churches with which our own Missions cooperate.

Page 4: Exception is taken to "a letter" written jointly by our two Candidate Secretaries to the many hundreds of applicants. Enclosed herewith are two copies of that letter, which taken as a whole, gives a radically different impression from the brief extract misleadingly exhibited in the "Report". This criticism of Candidate Secretaries on the basis of one sentence wrenched out of its context seems rather characteristic of the methodology of the whole "Report" and so impairs its reliability.

Pages 4-5: Certain "candidates" are mentioned by names: Mr. Welbon was far short of meeting the requirements. His scholarship was poor, as was also his ability to make effective contacts; he had spent a year in Korea and the Korea Mission did not request his appointment; the Mission knew him well and would surely have asked for him if they wanted him. (In fact Korea missionaries wrote to the Board against his appointment.) A person who has lived within the bounds of a Mission is appointed by the Board only if the Mission within whose bounds he has lived approves such appointment. Furthermore, his friends rated him very low in intellectual ability, capacity for mental growth, resourcefulness, common sense, etc. Of "his stern orthodoxy" (the alleged basis of his refusal by the Board) I never heard until I saw it mentioned in this "Report". A successful Christian missionary really needs more than merely "stern orthodoxy."

Mr. King: There was no question at all regarding his theology; as he was thoroughly sound in the faith, this question never arose in the discussions. As reported by his professors and his fellow-students, he was admittedly a crank, markedly critical, and decidedly lacking in tact, and lacking a well-balanced life, physically, culturally and socially. As one very conservative referee put it, "He did not have a message - so far as his life expressed that message." When special money was raised to pay his salary for three years, the Board with some misgivings appointed him. Mr. King wrote that, because of his family situation, he was not able to carry through his agreement to go to the field and he asked to have his appointment cancelled.

Mr. Coray's application reached the Board so late in the year that the appropriation for new missionaries had already been exhausted. Furthermore, there was no opportunity for him and his fiancée to have the customary contacts with the Board and its Officers and to attend the new missionaries' conference all of which were thought to be unusually important in this case because Mr. Coray's early associations had been in the Christian and Missionary Alliance and his fiancée's experience had been

I believe, entirely in the Methodist Church. Moreover, it was thought it would be well for Mr. Coray to have some experience in Presbyterian work in the U.S.A. for contact with Presbytery, Presbyterian ministers, etc. before going abroad. Mr. Coray was assured that the Board would be very glad to consider his application later, after he had secured a year or two of such experience, "with the hope that an appointment might be made at that time." Mr. Coray's letter in reply was very appreciative of the Board's courteous attention and helpful advice; he is now a Presbyterian pastor at West Pittston, Pennsylvania. Certainly these reasons are not "specious in the extreme." If the writer of the alleged "Report" did not know them, he could readily have learned them prior to making public his unfounded charges.

Miss Hendricks: Her conversation with Mrs. McAfee is recalled very clearly by the latter, who asked if Miss Hendricks could work with people with whom she differed. Miss Hendricks replied that she did so with great difficulty, whereupon she was advised to give careful thought to this because she should not be a trouble maker or a divisive spirit on the field. The conversation was of a most friendly nature. I am reliably informed that, in the conversation, there was not (as mistakenly alleged) any reference whatever to "the Virgin Birth." (Moreover, Mrs. McAfee has no official relationship with the foreign missionary enterprise. In any letter directed to the writer of the "Report" it is suggested that the reference to her be deleted.)

Mr. Kerns (not Keafns): While Mr. Kerns's application was in the process of consideration (having been approved by the Executive officers as preliminary to Committee consideration) the Board's Candidate Committee learned indirectly and for the first time that there was some question in the Washington Presbytery regarding his doctrinal beliefs; his application was at once arrested without approval of any kind either by the Board or by its Candidate Committee which makes all recommendations on appointments. On December 14, 1931 Washington Presbytery licensed Mr. Kerns. After that, on December 21, the Candidate Committee recommended and the Board approved his application and made the appointment, conditioned explicitly upon "thorough and hearty endorsement by the Presbytery for ordination and the action of ordination itself." The Presbytery later reported to the Board that its final action was "unanimous and hearty." In other words, as soon as it was learned here that there was a question in Presbytery regarding him, progress toward appointment was immediately stopped by the Board's Candidate Committee, and not begun again until after Presbytery passed him unanimously. Furthermore, the Presbytery unanimously recommended him to the Board as a foreign missionary. Mr. Kerns is doing effective and acceptable work in Guatemala; the "Guatemala News" refers with gratification to Mr. and Mrs. Kerns's very beautiful Christian spirit and sound evangelical faith.

Mrs. Buck: Separately you will receive a copy of a letter and a statement regarding Mrs. Buck that I had already written to Dr. Herrick in response to his request.

Page 5, middle: The Appraisal by the Laymen's Inquiry. "The Board tried to give the impression as though it made light of the thing," is alleged by the "Report." It certainly did not. You personally know how very deeply the Board felt and feels the opposite way. The preliminary statement of the Board (from which quotation is made) was issued about a fortnight before the Report was officially and formally released and explained to the Boards, that is, during the period when the Boards were asked to keep it confidential and not make public rejoinder. This preliminary statement by the Board was put out in an attempt to quiet some of the fears in the Church that had been raised by the violently disturbing publicity "Releases," at the same time playing fair with the request for confidence made of the Boards by the Inquiry. The Board was in a bad dilemma. The "Report" represents unfairly the Board's relationship to the Appraisal Commission. However it is quite true that when the Board previously presented "The Inquiry" to the General Assembly, the Board did cherish good hope regarding its con-

destructive helpfulness but has been deeply disappointed. Of the Board's attitude and actions about the Appraisal Report, you are thoroughly familiar.

Page 6, bottom ff: The entire action on "Church Unionism" misrepresents the Board sharply. The implication is utterly un-Presbyterian that any group here in America would have the right or duty to reach across the sea and control the actions of any body of Christian believers who were seeking the guidance of the Holy Spirit. The Committee could challenge the source of information, asking for the names of those who have written and for the data used. Inquiry could be made of official, representative groups in these same areas from which private criticism came.

Page 7, bottom: Reference is made to the "Articles of faith of the Church of Christ in China." The writer of the "Report" understands why these preliminary articles are "brief"; he also must know many "conscientious evangelicals" of our Presbyterian group who have accepted them and he also knows the full, frank doctrinal statement which the Church of Christ in China published as an informal expression of their common Christian belief. The formal, longer doctrinal statement is to be deferred for a while until the newly organized Church develops an integration and a feeling of unity of all the small and widely scattered evangelical groups which are entering it. The "Report" gives only a minor, and by itself a misleading part of what the Reporter knows of this matter; we placed full data in his hands many weeks ago. I attended the Second Triennial General Assembly of the Church of Christ in China and can testify that we American Presbyterians can be very grateful that the Christian Missions in China have developed such earnest, devoted Christian leadership for the small but growing body of national Christians in China.

Page 8, middle: Educational institutions and policies. Of the "Joint Committee on Leadership training" I can find no information; our Board certainly has no official relation to it nor any representative on it. Our General Assembly has many times recognized the "International Council of Religious Education" with which our own Presbyterian Board of Christian Education is officially connected.

Page 9, middle: Mixed faculties have long troubled the Board which makes constant and persistent effort to secure full Christian faculties which, in a few countries, are practically impossible as yet to secure. A university must have certain courses, say in literature, and there is no Christian (or not enough Christians) as yet qualified to present them. It is always understood that a non-Christian will be employed only when there is no qualified Christian available and that any such non-Christian shall be in sympathy with the definite Christian purpose and program of the institution. In union institutions statements to this effect are very frankly and explicitly included in their Constitutions, and a non-Christian teacher can be engaged only on the conditions above stated and then by formal, special vote by the Directors on the field and by the Board of Trustees in the United States. Steady progress toward full Christian faculties is being made and the Board and Missions will keep pressing along this line for constant improvement. As to the non-Christians in the student body, they constitute a splendid field for evangelism among educated groups of other religions. Such student evangelism is an avowed purpose in each and every institution with which our Board is willing to cooperate; evangelism is a primary purpose of educational work as published in the Board's Manual.

Page 10: Our Board is not, as far as I know, connected with schools in which "no religion shall be taught." It is true that in China religious worship and instruction cannot be required and our Board and Missions are protesting against this government regulation. In spite of this restriction, religious work in schools is going forward very successfully. Our missionaries report that the evangelistic and other religious work last year and during the present year have been as fruitful as before the restrictions were imposed. The enemies of Christianity would be very

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happy to have Christian schools closed, as these schools are clearly the source of the powerful leadership of the Christian movement; but we must not play into the hands of the enemies of Christ. The Missions are taking every possible step to have the present regulations modified and in the meantime are carrying on very commendably in view of the many difficulties of all sorts. When schools can be no longer Christian in their character and influence, the Board will withdraw from them. The allegation that we "pour our money into institutions from which Christ has been excluded" is so unfounded as to be dumbfounding and calls for repudiation in the strongest language, or absolute proofs upon which the Board will instantly act.

Page 10, middle: "Our modernist missionaries have come to the Far East and said: 'the religion we come to bring you is not supernatural.'" I cannot believe that a single one of our missionaries ever in his worst nightmare made a remark like that! I certainly know of none that believe it. As this is a positive accusation of the most damaging sort, I think specifications with names and proofs should be demanded. Things like this have been broadcasted before about our missionaries, and when they have been run down there has been absolutely no proof that could be brought against any single one of them. To publish such a fallacy about "our" missionaries is a worse offense than heresy.

Pages 10-12: The National Christian Council of China is trying to do a greatly needed piece of work which is extremely difficult. Our Presbyterian General Assembly, U.S.A. has taken many actions, cooperating cordially with National Christian Councils in many Mission lands overseas. For the "Report" to say, on page 11, paragraph 2 that "the Council has constantly sought to stress the elimination of the supernatural in religious thought and practice" is so untrue as to be absurd. Its constant, strong and persistent pressure is in exactly the opposite direction and it is rendering a splendid service for the whole Christian movement throughout China. Our missionaries on the field, cooperating with the Council, are doing everything they can to lift its efficiency to the highest possible level as a vigorous evangelical agency of all the Chinese churches which participate. It is not perfect, (what is?) but it is the best cooperating enterprise of its kind that is possible in China today and is rendering formative, helpful service.

Pages 12-13: Our Church and Communism. To refer to the National Christian Council (presumably of China) as an ardent promoter of communism is beyond my comprehension. This is the first time I have ever heard of this charge (and as the Secretary for all our China Missions I hear and see lots of things, and I was in China two years ago). I do know that officers of that Council have been strongly censured for their opposition to communism; in fact, some of them once expressed their opposition in a way that caused Chinese communist sympathizers to try to have the government expel them from China for their political activity.

Page 13, middle: I do not believe that "our Presbyterian Board..lends official backing" to Dr. Sherwood Eddy and Kagawa; but to my mind many worse things could be done than aid Eddy in his virile, student evangelism and Kagawa in his sacrificial devotion to the doctrine that "God is love" which "the disciple whom Jesus loved" thought was orthodox. Eddy and Kagawa are making God and His Christ real and divinely redemptive and vitally reformative to many individuals who become stalwart, fearless and effective and followers of their new-found Lord and Saviour.

Page 13, bottom: Is not the sharp distinction between the church as an organization for the individual and the church as an organism for the group a little too mechanistic? The first Deacons were officials of the organization in order to serve the organism "to alleviate social distress."

Page 14. Just why a city Y.M.C.A. in China is dragged into this picture is beyond me! Why not hold our Board of Education responsible for a moving picture shown

in the Y. at Palm Beach or Seattle? The Y.M.C.A. in Peiping did lease a hall to the movies; the movies abused the privilege and were ejected from the building. Nobody regretted the abuse more than the Y.M.C.A. itself which corrected it. I do not know of any relationship which our Missions or missionaries have with the Y.M.C.A. I told the writer of the "Report" that an occasional missionary in a private capacity might serve (I knew only one who did) on some Y.M.C.A. Committee just as Presbyterian elders in Philadelphia might serve. In either case the Presbyterian service would be constructive and Christian.

Page 15, middle of first paragraph: Any missionary who would "crucify Christ anew" should be named. This whole paragraph assumes unusual knowledge of the view-point and opinion of "the Judge in heaven." Certainly the assertions are not substantiated by the evidence adduced in the "Report."

Page 15, paragraph 2: If the overhead is compared with the total receipts of the Board, the result is somewhat less than one-sixth. Furthermore, much of this overhead goes to General Council to pay what the Board is assessed by General Assembly on account of General Council. The overhead is high and we are constantly working to reduce it; it is lower this year and will be further reduced next year. Board officers must spend much time in general denominational work of many kinds and yet Foreign Missions must carry this church overhead. Officers salaries should surely be kept low; but, when you include the cost of rents in New York City (and Secretaries must entertain many missionaries and others), I do not believe a Secretary and his family could function properly in New York on the proposed "\$4,000." Most, and perhaps all, officers of the Board supplement their salary from private resources. Whenever better officers can be secured for the same salary, or equally good officers for lower salaries, the present staff would hand over our jobs con amore; the great desire of our lives is to have Christian Missions carried forward as efficiently and as economically as possible. Dr. Simon Flexner says that a dollar goes farther in Foreign Mission Boards (at home and abroad) than anywhere else in the world.

After reading the self-styled "Report" I saw last night a junk shop filled with discarded what-nots from everywhere all polished up for sale. It reminded me of this "Report" which exhibits a queer jumble of unworthy criticisms gathered from the four winds. Most of it is so mistaken, so unjust, so nebulous and so misleading, both in its amazing statements and in its still more amazing omissions, that I fear that my hurriedly written, personal reactions will be of little service to you.

With warm personal regards, I am

Very sincerely yours,

George T. Scott

Copy to Dr. Cheesman A. Herrick

You will rejoice with us that the Board, even in this year, has been able to appoint a splendid group of young people. Sixty new missionaries have just attended the June Training Conference in New York, and by the end of the summer twenty-seven will be in China, nine in India, three in Africa, four in C^hosen, one in Japan, eight in Latin America, two in the Philippines, four in Sⁱma and four in Syria.

The group spent three days and a half in New York at the Board headquarters, studying the various relationships with the Board, the Home Church, and the Missions on the field. Then came six days at the Kennedy School of Missions at Hartford, Connecticut, in the Joint Conference for the new missionaries of nine different Boards. Here the general problems and subjects common to all groups were discussed. Two vital questions were raised and answers given. We pass on the questions:-

What do you know about Foreign Missions? What has been accomplished, how was it done, who has done it? These were answered in addresses, round table discussions and personal interviews.

The other question went to the heart of the whole enterprise. The opening address on "Spiritual Hunger and its Satisfaction" and the Round Table on "Sharing Christ as the Bread of Life", began the study of the significance and unique contribution of the Christian Enterprise. What is it we seek to share with other peoples and how do we share it?

How would you answer these questions? One candidate's reply to the first question was that he had not read a single book on Foreign Missions. How could he know that he wanted to be a missionary? He was not sent. This is China year in the Mission Study groups so we are enclosing the leaflet outlining the courses and another telling of our Presbyterian Missions in China. Why not organize a study group and begin your missionary work by sharing your enthusiasm with the group.

The second question of the Conference is:- What do we have to share? A student from India, speaking to a similar group of newly appointed missionaries said, "The first question my people will ask you who go to India is, 'Do you know God?' They will not need to put it into words, they will look at you and know". One missionary has said, "Send us missionaries who have real convictions and vital Christian experience, others will not stick, nor will they accomplish anything if they do."

In the busyness of your technical preparation, be sure not to neglect the one essential element in that preparation. Bible study, prayer, devotional books and some real experience in sharing Christ here will be for your spiritual preparation what your class-room lectures, theses and laboratory work are doing for your technical preparation. A study of the Bible by books or by topics such as "The Son of God", "The Spread of Christianity"; "The Cross in the Bible" have been found helpful. Then there are books

like "The Devotional Diary" by Oldham; "Today"; an outline of Bible readings; "The Meaning of Faith" and others by Fosdick; "Marks of a World Christian" by Fleming. Some have used correspondence courses from the Biblical Seminary and other schools. What have you found helpful? Tell us and let us share it with others.

We are sending our greetings in this way to cover a thousand of you studying in Colleges, Seminaries, Medical and other Graduate Schools, as well as to some who are getting a year or two experience before sailing. Why not send us a suggestion as to what would be helpful in the next letter (six months hence). Our very best wishes go to you personally.

Very sincerely yours,

Sgd (Mrs. Charles H.)

Minnie W. Corbett

Lindsey S. B. Hadley
Candidate Secretaries

Spring letter, 1933.

Dear Friend:

The Report of the Laymen's Inquiry, which is now published under the title, "Re-Thinking Missions" is the book of the year in Mission thinking and planning. The Commission has challenged many details in the Mission work but their unanimous judgment as to the continuance of mission work is stated as follows:- "that these missions should go on, with whatever changes, we regard therefore, as beyond serious question." We are enclosing a copy of Dr. Speer's article "Re-Thinking Missions Examined" which deals with the critical questions raised by the report. Another leaflet, "Presbyterian Missions in the Light of Recent Studies" will be published soon, which we will gladly send to any who care to have it and will let us know.

Certainly two statements at least are of interest to all of you who are thinking of the possibility of mission service. The first is that "the history of Protestant Missions is a story of the influence of personality upon individuals and communities. The selection and preparation of missionaries is therefore the critical point of the entire enterprise, indeed it is not too much to say that upon the quality of personnel, far more than upon any other factor, or all other factors combined, depends the real and permanent success of the missionary enterprise."

Everything depends upon the clarity and thoroughness with which each individual can channel the Spirit of Christ and the love of God both in word and life. It is a tremendous task and we know how many of you are seeking, day by day new insight into His truth and new ways of fellowship with Christ which will make all this possible.

The second grows out of the first. In addition to the "power of a vivid personality", "spiritual excellence and gentle friendliness of their lives", the new missionaries should be capable of "thinking freshly and planning wisely" and meeting with creative minds, "the exacting missionary task of today." In addition to the thorough professional or technical training and a comprehensive and effective understanding of the Christian message, there should be a "thorough and impartial study of the history, art and religion of the country, its political, social and economic conditions and the psychology of the people."

Here is certainly a challenge to a mighty task and one for which hundreds of you students are preparing with all the earnestness and conviction which the report calls for.

Of course you will want to know how the Board is making out in this difficult year. We are planning to send out forty-five new missionaries this next summer. This is a real act of faith and, with the decrease in the ability of the church people to give this year, represents real conviction of the necessity for world planning in our Christian program. This number will not make our losses as we have an average net loss of about seventy-five to eighty missionaries, or 5% of our total force each year when we include retirements, deaths, and resignations because of health and other causes. There will be, therefore, a net loss of about thirty at the end of the year.

Spring Letter, 1933

We shall have to disappoint a good many who are making application for 1933 appointments, but on the other hand we rejoice that the Church is making it possible to send this many in response to a few of the urgent requests from the Missions abroad.

Several requests for suggestions of good books have been received. We are sending a few titles. If you want to read along any particular subject or country, just write us and we will furnish titles. If the books are not available locally, they can be secured from our Foreign Missions library by merely paying the postage.

"Christianity and the New World"	- Canon F. R. Barry
"A Faith that Rebels"	- David Cairns
"The Uncut Nerve of Missions"	- Cleland B. McAfee
"The Other Spanish Christ"	- John A. Mackay
"The Finality of Jesus Christ"	- Robert E. Speer
"A Daughter of the Marikin"	- Etsu Magaki Sugimoto
"At Work in India"	- Sir William Wanless, M.D.

We have heard from many of you since our last letter and we hope you will let us know of any way in which we can be of service. With every best wish for the year, we are,

Very sincerely yours,

(Mrs. Charles H.) Minnie W. Corbett

Lindsay S. G. Hadley
Candidate Secretaries.

Chapter IV.

Dr. Machen's Address at the Presbytery of New Brunswick at Trenton, N.J., April 11, 1835

A sympathetic report of this address appeared in "Christianity Today", Mid-April, 1933. The report is only partial and omits much that Dr. Machen said.

With the principle with which Dr. Machen began I am in full accord. It is the elemental principle of our standards, namely, that behind the Confession and the Catechisms are the Scriptures and that they are our final and absolute authority. "If the things that are being said and done by all these persons", said he, "are not in accord with the things written in this Book, then we must correct them in loyalty to Christ and the Gospel." Here is a common platform, here the judgment seat. But "all these persons" must include us all, the Church and the General Assembly, the Board and its missionaries, Dr. Machen and his associates - every one of us.

And it is precisely here that Dr. Machen's address filled me with amazement. He criticized the use of phrase after phrase found in the New Testament. "changed lies". (II Cor. III, 18, Rom. XII, 4, II Cor. V, 17; Eph. IV, 24); "the mind of Christ" (I Cor. II, 16; Phil. II, 5) "the teachings of Jesus" (Acts I., John XIV 26, Matt. XXVIII, 20) (John VI, 36, XV, 7) "here surely is the gravest objection to the way these phrases may be used but that is no warrant for objecting to the use of the phrases or to the ideas that lie behind.

"The Mind of Christ" is Paul's phrase but Paul did not use the phrase as Dr. Machen interpreted it, and so far from identifying it with the possibility of hearing Christ speaking, as Dr. Machen did, he used it as indicating the kind of mind we should have today.

Dr. Machen also rejected the idea "that Christianity is a new religion over against Judaism" Let any one take his concordance and read the New Testament passages speaking of the newness of the Gospel; let him study the Epistle to the Hebrews; let him be grasped by Paul's gospel in Romans and Galatians and Ephesians and he will be dumbfounded by Dr. Machen's views.

Equally amazing were Dr. Machen's words about "Christ in us". It is indeed the Christ of the Bible whom we are to preach but the Bible sets forth not only the doctrine of Christ and the fact of Christ in history but the glorious truth of the indwelling Christ, Christ in us and we in Christ. (John XV. X; XIV, 17, Rom. VIII, 10; Gal. II, 20, IV, 19; Eoh. III, 17; Gal. III, II; Rom. XII, 5; I. Cor. III, 1, II Cor. V, 17; Gal. III, 27). And that will be poor and unreal preaching of the Christ of the Bible which does not realize and experience and made others feel that the Christ preached is the real Christ of the Bible as set forth in these great and precious words.

Not less amazing was Dr. Machen's treatment of the New Testament teaching about the Kingdom of God and Paul's emphasis on God's wrath in His proclaiming the Gospel. It is not too much to say that he derided those who adhere strictly to the New Testament in both of these respects. He held that we are not to seek the Kingdom of God and its establishment now but must wait for it until Christ comes. Now the teaching of the New Testament about the Kingdom is not easy but Dr. Machen's presentation was in direct conflict with such passages as Matt. VI, 33; XII, 29; Mark 1, 14, 15; IX, 1; X, 14, 15; Luke VI, 20, VII, 21; John III, 5; Rom. XIV, 17; Matt. VI, 10; Matt. XIII, 38; Luke XXII, 29,

and many others. "Christianity Today" says that Dr. Machen is an "millennialist" a believer in no millennium, and that in his view Christ's Second coming is the end of the world. If there is no Kingdom of God on earth until Christ comes or no earth for there to be a Kingdom on afterwards, then the New Testament is a wholly unworthy book.

As to Paul's presentation of the Gospel in terms of the wrath of God, it is solemnly true that Paul declared the wrath of God against all sin and that the true preaching of the Gospel must include the preaching of the wrath and the fear of God, and that our present easy-going, easy-thinking day sorely needs such preaching, but to represent Paul's Gospel as this alone, or even predominantly, is to misrepresent it. Not once did Dr. Machen mention the love of God. What was Paul's emphasis? He uses the phrase, "the wrath of God", three times (Rom. I.18, Eph. V. 6, and Col. III.6) He uses the phrase, "the love of God", five times (Rom. V.5, VIII. 39, II Cor.XIII.14, II Thess. III.5, Titus III.4) And if, passing by the phrases, one will note the times Paul speaks of love and the times he speaks of wrath, he will perceive that Paul's Gospel is a very different Gospel from the Gospel which Dr. Machen set forth at the Presbytery of New Brunswick. As one listened to Dr. Machen's doctrine of the Kingdom of God and of the Gospel of Christ as preached by Paul, he wondered whether Charles and Archibald Hodge and Francis Patten were not turning over in their graves.

There was one new and welcome note in this address. One wondered whether Dr. Machen was ready to join the pre-millennial company of those of us who wait always for the coming of Christ, who take literally the blessed promise of the New Testament, "that this same Jesus who was literally raised up for you into heaven shall so come in like manner" (Acts I,11) and who are looking every day "for the blessed hope and appearing for the great God and Saviour Jesus Christ". (Titus II, 13)

Other statements of Dr. Machen's address, whether reported in "Christianity Today" or omitted from that report, have been elsewhere dealt with in this pamphlet. There remain one minor matter and three major matters to be referred to.

Dr. Machen made much of the fact that a Committee of which I am Chairman representing the missionary boards at work in Latin America, had been implicated in making three of Dr. Fosdick's books available in Spanish. This Committee expended no money upon the publication of these books. Two of them, "The Manhood of the Master" and "The Meaning of Prayer" were published by the Methodist Book Concern and "The Meaning of Faith" by David Harro of Madrid personally. I had nothing to do with the matter, but if I had I should have regarded it as no crime. I would make some changes in these books but, as they are, they have been of great blessing and help to many perplexed souls and to the cause of Christ in many lands.

The major matters are these three:

1. Dr. Machen's conception of evangelical Christianity which omits whole sections of the teaching of the New Testament and directly contradicts some of it. This is the gravest matter of all.

2. His departure from the Confession of Faith. He is unwilling to accept its language just as it stands, but insists on editing it by adding adjectives which

are not in the Confession and even whole assertions which are not found in it. He quotes a statement issued by the Candidate Department of the Board to help candidates, which said: "The Church has found during all its years that it can go to the Bible without hesitation or fear to learn its duty in faith and practice, finding its norm always in Jesus Christ who is its ultimate authority. The Bible can always be relied upon in these two vital fields and hence it is called the only infallible rule for this purpose. This does not deny the existence of truth in many places; it locates complete reliability in the Word of God. "This is the unquestionable position of the Constitution of our Church. But Dr. Machen says "This is wrong....." The Bible is a book of science and history" and he declared that as science and history it was infallibly true. Now whether the Bible is a book of science and history and infallible as such, as well as our infallible rule of faith and practice, such a doctrine is not found in the Confession of Faith (Cf. A.A. Hodge, Popular Lectures, p. 92) Whatever our views on inspiration and inerrancy may be, we must allow room in our Church for all who abide literally by the view of the Confession and for men like Dr. Francis L. Patton, who wrote in "Fundamental Christianity":

"Conceding now the inspiration of Scripture, you cannot on that account assume that it is errorless. You may say that being inspired it is fair to expect that it will be preserved from error, but this is not evidence. We are accustomed in support of the inspiration of the Bible to cite its accuracy; inspired, let us say, because errorless. It is a different thing, however, to say errorless because inspired. To say that the Bible is trustworthy because of its accuracy is by implication to say that we have the right and power to discern between truth and error. You cannot license Reason to seek truth and deny her right to see error. And it is a hazardous thing to say that being inspired the Bible must be free from error; for then the discovery of a single error would destroy its inspiration. Nor have we any right to substitute the word 'inerrancy' for 'inspiration' in our discussion of the Bible unless we are prepared to show from the teaching of the Bible that inspiration means inerrancy - and that, I think, would be a difficult thing to do.

"This will serve to show how it is that some at the present day are saying that unless the Bible is without error it cannot be trusted for anything, and also how foolish such a statement is. Is there anything in all that is said about inspiration that can show us the exact area covered by inspiration and can tell us how far the mind of the Spirit and the mind of the author were coextensive in the writing of the Bible? Is there anything which assures us that Paul was as much under the influence of inspiration in sending for his cloak at Troas as in writing the Galatian Epistle? Then whatever you may think, however reasonable it is to support that the Spirit and Paul were concurrently active and in the same degree in all that Paul wrote, we cannot claim that this is explicitly stated or by fair inference logically deducible from anything said in the New Testament. With the deepest reverence for the Scripture as the inspired word of God, I am, nevertheless bound to say that differences of opinion on this point must be allowed to exist, as they have always existed, among Christians."
(F.163 f.)

¶. The third matter is the question of request for constitutional procedure and authority. As to procedure I have already spoken, but as to authority, is it right for men to appeal to courts whose jurisdictions and decisions they do not respect? Dr. Machen warned the New Brunswick Presbytery of its incompetency to resist imagined eloquence, and another Presbytery was warned by a friend of his not to hear evidence adverse to an overture similar to Dr. Machen's. When the New Brunswick Presbytery decided against him he sought to have his overture adopted in other Presbyteries where he himself had no standing. The same attitude has been taken toward the authority of the General Assembly more than once. And "Christianity Today", in its report of Dr. Machen's address, sets up the astonishing

doctrine that the citation of the actions of past Assemblies is wearisome and indeterminate as bearing on questions of policy and order, and that all that concerns us is what future Assemblies shall do. It is quite true that within the Constitution each Assembly acts for itself, but it is preposterous to propose that the Church has no history, no valid tradition, no established principles that may be abandoned or reversed any year, and that meanwhile may be ignored. However reckless or lawless individuals may be, the Boards and agencies of the Church are bound to carry out the determined policies of the Church. Does "Christianity Today" mean now to regard as inconsequential the actions and deliverances of all past Assemblies. Where did the Confession of Faith itself originate? That was a more ancient Assembly than any which I cited at the Presbytery of New Brunswick. And the adoption of the Westminster Confession and Catechisms as the standards of our Church was an act pure and simple of the Synod of 1729 which preceded and corresponded to our General Assembly. If the actions of past Assemblies are of no authority or consequence but only the actions of future assemblies what becomes of our own standards and will not the Assembly of 1933, to which "Christianity Today" looks forward to reverse past Assemblies be itself only another negligible past Assembly in a few months? What would Charles Hodge say about such lawlessness? (Cf. His "History of the Presbyterian Church. Chapter I. page 92, 123 f.) I know full well that "one Assembly is not bound by the acts of another", but I know, too, that there are limits to such independence and that the constitutional decisions of our Assembly stand until constitutionally reversed. I doubt the right of men to appeal to the General Assembly who regard so lightly the judgment of the Court to which they appeal and also their right to defy, as Dr. Machen has done, that our Church and General Assembly are evangelical and yet to make appeal to them to determine evangelical loyalty. Dr. Machen has said that he does not accept the General Assembly's expression of confidence in the Foreign Board. What moral right does he have therefore, to appeal to it for the expression of its lack of confidence? Men cannot play fast and loose with the highest court of the Church in this way.

In these three respects - attitude to the Bible, attitude to the Confession of Faith, and attitude to our government and polity, Dr. Machen's statement at the New Brunswick Presbytery was not true Presbyterianism.

And yet one concluding word. The Presbyterian Church has two marks, narrowness and breadth, the narrowness and breadth of what it believes to be the truth. There is room in it for Dr. Machen and his view and there is room also for others whose views and attitudes differ from his but who stand also upon our confessional standards and within our Constitutional liberties. No one group may exclude the others or claim sole legitimacy, provided we accept and obey the Constitution which includes also the Standards. And such acceptance and obedience, if called in question are not left to individuals to pronounce judgment upon but are to be determined by the processes of our law.

It follows that the agencies of the Church should be amenable to and representative of the Church, its Constitution, its tradition, its spirit, its complete membership.

A Statement by Mr. Robert E. Speer
to the Presbytery of New Brunswick at its meeting in
Trenton, N.J., April 11, 1933.

Mr. Moderator, Fathers and Brethren:

I am not here to engage in any debate or controversy. I am glad to have come in response to the invitation of the Presbytery courteously supported by Dr. Erdman, Dr. Machen and other members of the Presbytery, to be of whatever help I can to the Presbytery as it seeks to deal wisely and justly with the proposed overture presented to it at its meeting on January 24, 1933, and laid over for action at this meeting today. The simple question is, what action is just and right, for the good of Christ's Church and in accord with the Mind of Christ? My only desire is to try to be of help to the Presbytery in finding and following that Mind.

In order not to be drawn into any controversy and to avoid the temptation of answering any argument that might be made here today in behalf of the proposed overture, I have written out in advance this statement of fact and constitutional principle dealing first with the precise terms of the proposed overture presented by Dr. Machen and then with the general attitude and method of procedure which it represents.

The issues involved are not new. They have been passed upon authoritatively by the General Assembly and they have been discussed at length in correspondence with Dr. Machen in preceding years, beginning in 1926, and especially in 1929 in very extensive communications. They are now presented in the proposed overture to the General Assembly in four sections which should be dealt with carefully and fairly one by one.

I. The first section is that the General Assembly be asked

"To take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands and who are determined to insist upon such verities as the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy Divine justice, His bodily resurrection and His miracles, as being essential to the Word of God and our Standards and as being necessary to the message which every missionary under our Church shall proclaim."

With regard to this proposal four things are to be said:

1. It is unfairly discriminatory. It singles out one of the four Boards of the Church and asks for distinctive action of the General Assembly with regard to it alone. These four Boards stand on precisely the same constitutional basis and sustain to the Assembly

and the Church the same constitutional relationship. It would be unjust and unfair for the Presbytery to ask the General Assembly to act in a discriminatory way with regard to any Board of the Church in a matter of exactly equal applicability and relevance to them all.

2. It rests on implications, assumptions and suspicions which are unfounded and which are especially unfair and unjust at this present time when the Board of Foreign Missions has shown itself to be, and has been gratefully acknowledged in all denominations and all over the world as being the bulwark of our evangelical faith and of the unflinching affirmation of the supernatural gospel of the New Testament as against the theology of the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry.

3. The first clause of this section proposes a calculation of wholly dubious significance and of impossible determination. It asks the General Assembly "to take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands." It does not define what the "danger" is or what is the proof of "awareness" or how it is to be determined whether any particular individual is "fully" or only partially aware. There are many different dangers and many different ways of displaying one's attitude toward them and many different judgments as to the best way of meeting them. The proposition here expressed is neither clear nor competent.

4. The remainder of this section embodies identically the principle of two overtures which were fully debated and authoritatively determined by the General Assembly of 1924 at Grand Rapids of which Dr. Macartney was Moderator and Dr. Machen a member. One of these overtures was from the Philadelphia Presbytery and proposed for application to all the Theological Seminaries, the General Council, the Boards and every other agency of the Church, the principle which is here proposed again. The other overture to the same effect, but limited to the Board of Foreign Missions, was sent up by the Presbytery of Seattle. The first of these was dealt with by the Judicial Commission which presented a full judgment closing with these words - "It is therefore the judgment of the Judicial Commission that the overture in question proposes action by the General Assembly which would impose doctrinal tests upon ministers and elders which are unconstitutional, and for this reason no action should be taken thereon by this General Assembly and it is so recommended." This judgment was confirmed by the Assembly. The other overture was referred to the Committee on Bills and Overtures, of which Dr. Maitland Alexander was Chairman, and the Committee reported advising that no action be taken and the Assembly so ordered. The overture now before the Presbytery of New Brunswick proposes, therefore, what the General Assembly of 1924, by two separate actions, disallowed.

II. The second section is that the General Assembly be asked:

"To instruct the Board of Foreign Missions that no one who denies the absolute necessity of acceptance of such verities by every candidate for the ministry

can possibly be regarded as competent to occupy the position of Candidate Secretary."

The present Candidate Secretary of the Board to whom this proposal evidently refers was for six years a missionary of our Church in North China. In his ordination vows he answered the constitutional questions in the affirmative and he answers them so now. He was obliged by threatened tuberculosis to return to America and worked for three years as a home missionary in the Southern mountains. In pursuance of its policy to have a young man as Candidate Secretary, not too far removed from the young men and women of the colleges and seminaries, the Board called him to this service in 1926. He has since rendered most efficient and devoted service in this capacity and as a speaker among the churches. He does not select or appoint missionaries. All candidates are passed upon by a special committee of the Board as well as by the full Executive Council of the Board and all appointments are made directly by the Board itself.

With regard to the Candidate Secretary personally it is to be said that he is an ordained minister in full and regular standing in one of the Presbyteries of our General Assembly and that the only appropriate and constitutional method of impugning his standing in the Church is by the process prescribed by our form of Government. Any other method is explicitly disapproved by our Constitution and by the actions of the General Assembly. The question that is raised here is not the question of the proper qualifications of foreign missionaries. We will come to that in a moment. What is involved here by indirection is the very principle passed upon by the General Assembly of 1924.

The Candidate Secretary, Mr. Hadley, knew of my coming here today and of the overture proposed to the Presbytery and of his own accord he wrote me a letter from which I quote these words:

"There has never been any suggestion of compromise as to the Evangelical basis of judgment of our missionary candidates. The responsibility for the Ministerial group rests with the Presbyteries. The Executive Council and the Candidate Committee of the Board have exercised the greatest care in seeking a vital evangelical faith and conviction on the part of every new missionary appointed, as you can testify.

"As for my own position I am sure you know that I am a conservative in theology. In my ordination vows before the Presbytery of Geneva in 1908 I affirmed my belief in the Scriptures as the Word of God, the only infallible rule of faith and practice; in Jesus Christ as the Eternal Son of God who became flesh and dwelt among us; that He was born of the Virgin Mary, died for our sins according to the Scriptures; rose from the dead on the third day; ascended to Heaven and ever liveth to make intercession for us.

"I have never departed from this position nor from my conviction that it is the only real motive for, and foundation of our great missionary work at home and abroad."

The ultimate purpose which all of us must have in view is the securing of an adequate body of true missionaries, men and women who truly believe and truly live the Gospel of our Lord and Saviour as set forth in the Standards of our Church. But how shall these qualifications, doctrinal or otherwise, be determined and where, if questions arise, does the authority and responsibility reside for their decision. The law of our Church and the repeated actions of the General Assembly answer those inquiries clearly:

Moore's Presbyterian Digest 1878, p. 659. "Boards have no authority to sit in judgment on Ministers:"

"a. In answer to the questions propounded by the Presbyteries of Union and French Broad, the Assembly would say, that though they do not recognize in the Board of Missions the authority to sit in judgment upon the orthodoxy or morality of any minister who is in good standing in his own Presbytery, yet, from the necessity of the case, they must exercise their own sound discretion upon the expediency or in expediency of appointing or withholding an appointment from an applicant, holding themselves amenable to the General Assembly for all their official acts. 1830, p. 290."

"b. In all questions touching ... the character of ministers, the Board of Home Missions, in cases of difference between itself and the Presbytery, should abide by the final judgment of the Presbytery. 1863, p. 644."

Repeated Assembly action have declared this to be the law of the Church. See Minutes 1837, 1856, 1869, 1882. See Hodge's "What is Presbyterian Law," pp. 116, 233, 413, 427.

As far as I remember this issue arose first in the experience of the Board of Foreign Missions, in 1893 in connection with a very difficult case and the Board, under the leadership of Dr. William M. Paxton and Dr. Robert Russell Booth, took the following action:

"The Board has but one rule in reference to cases involving doctrinal or ecclesiastical questions: namely, to refer them to the Presbytery to which the missionary concerned belongs. In the only similar case which has occurred in the last twenty years, the question of the doctrinal views of the missionary concerned was simply referred to his Presbytery. This rule should exempt the Board from all difficulties and discussions in such matters. It regards its function as that of an Executive Body charged with the propagation of the Gospel under the direction of the General Assembly, its missionaries being subject to their Presbyteries in all doctrinal or ecclesiastical matters."

In 1902 the question emerged again and Dr. Paxton set down in writing the views which he held, as follows:

"The General Assembly has committed the choice of ministers for the missionary field into the hands of the Presbytery and our Board of Foreign Missions. It assigns to each body its own special work. The Board of Missions is, first, to investigate the piety; second, health; third, the aptitude of the applicant.

"The Presbytery is charged with the work of investigating, first, the piety (this being so important it is given to both bodies); second, the scholarly attainments; and thirdly, the orthodoxy of the applicant.

"Each of these bodies has its own work, and the order in which it is to be done has been settled by custom. First, the student indicates to the Board of Foreign Missions his desire to be appointed as a missionary; the Board should then perform its work of examining into his health, his piety and his aptitude. This done, they should report to the Presbytery the name of the student, the result of their investigations and their recommendation to the Presbytery to proceed with its work in examining and endorsing the student. If this is satisfactory, they should report to the Board that they are satisfied, and that the way is clear to proceed with the applicant's appointment. This completes all the preparations, and the ordination can be completed at some future time.

"This will make the steps perfectly clear, and prevent any complication between the Board and the Presbytery. It will, at the same time free the applicant from any anxieties of mind, which I have known sometimes to affect the health of the student seriously.

"I have often felt anxious about our students who had given in their names as candidates, and become very discouraged by the long delay between the action of the Board and the Presbytery.

"This plan also will readily discover any theological deficiency or error in the student; and it will only make anxious the minds of those who are conscious of false opinions, whilst orthodox men will have no anxiety whatever about their acceptance.

"It seems to me that if this plan, as originally intended, is carried out, there need be no conflict whatever between the Board and the Presbytery."

This view was adopted by the Board and approved by the General Assembly of 1903 and again by the General Assembly of 1905 in the following explicit action:

"On the clear understanding that the phrase 'general fitness' includes those matters lying on the borderland of doctrinal belief which, while not affecting doctrinal soundness and therefore not ordinarily coming within the scope of Presbyterial inquiry, may seriously affect a man's fitness for the foreign field, we approve the Board's declaration of policy and methods as to the theological qualifications of missionaries, which is as follows: 'The Board reaffirms its adherence to the

principle set forth in its action of May 6, 1902, that it has no ecclesiastical functions, and that all questions relating to ministerial standing or soundness in the faith must be authoritatively and finally settled by the Church courts. Accordingly in any case where evidence is brought before the Board tending to show a doctrinal unsoundness on the part of a ministerial appointee or candidate, it shall be promptly referred for investigation to the Presbytery to which he is responsible. The Board, however, while affirming the principle of the exclusive jurisdiction of the courts of the Church in matters of orthodoxy, does not consider itself precluded thereby from reconsidering at any time the general fitness of an appointee for the arduous and responsible service of the foreign missionary, and of assuring itself by proper and reasonable inquiries of his probable usefulness in the field." The Board directs that this action shall be especially reported to the next General Assembly for approval, modification or reversal."

The Board has sought to act with the most conscientious care in this matter. In the case of all unordained missionaries who are not passed upon by the Presbyteries it asks the essential questions itself and seeks help from pastors and church sessions. In the case of ordained men it does not take its responsibility in any perfunctory way but seeks carefully and faithfully to secure a body of godly and devoted men who are well grounded in the great fundamental convictions of the standards of our Church and who will preach the full, glorious Gospel of the New Testament. And the Board would retain no Candidate Secretary who did not represent its mind and the mind of the Church in this regard.

III. The third section of the proposed overture is that the Assembly be asked

"To instruct the Board of Foreign Missions to take care lest, by the wording of the application blanks for information from candidates and from those who are asked to express opinions about them, or in any other way, the impression be produced that tolerance of opposing views or ability to progress in spiritual truth, or the like, is more important than an unanswering faithfulness in the proclamation of the gospel as it is contained in the word of God and an utter unwillingness to make common cause with any other gospel whether it goes under the name of Christ or not."

I have brought with me a full set of blanks now used by the Board in the selection of the missionary candidates and they are here for the examination of the Presbytery. I will quote all the questions in them relevant to this section of the proposed overture:

1. What does Jesus Christ mean to you personally?
2. What place and meaning has prayer in your life?

6. What is your attitude toward the statement that the supreme and controlling aim of foreign missions is to make Jesus Christ known to all men as their Saviour and Lord?
8. What is your attitude toward the view that missionaries frankly and without apology should seek to persuade men to become disciples of Jesus?
12. What would be your general method of approach to the adherents of other religions?
29. From your experience how easy have you found it to accept and help to carry out the decision of a majority, even if the decision is contrary to your own opinions?
30. What, if any, reservations have you with regard to leaving the decision as to the type and location of your work to the local Mission authorities?
32. What reservations would you have in complying with a request to give up personal habits which might be felt to lessen your influence on the mission field (with the general community, Christian community, fellow missionaries)?
33. Please write on the separate sheet provided herewith, a statement giving (a) a brief sketch of your life; (b) your Christian experience and religious development; (c) your motives in seeking missionary appointment; (d) the content of your Christian message. (This statement must accompany your application blank).

Also on a separate blank:

29. What Bible training have you had?
45. What do you personally think of Jesus?
46. In what ways have you helped others to a personal commitment to Jesus Christ?
47. What is your practice in personal prayer?
48. Describe your use of the Bible for devotional reading?

As to the content of the candidate's Christian message the candidate is advised that - "This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address or by personal contacts, or by both. It is of the utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

As you will observe there are no questions here or elsewhere in these blanks conveying the impression or justifying the implications of the overture. Dr. Machen has in mind blanks used in the past on which for years and years was the following question: "Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary

to your opinions?" and the questions still asked of the references given by the candidate with regard to the candidate's "Christian character, vital religious experience, spiritual influence on others, desire to progress in spiritual truth and eagerness for Christian service." Surely there is no warrant in these natural and proper questions for the implications of the overture. They suggest nothing more than is again and again enjoined in the New Testament.

Perhaps it will help you to enter the joyous reality of this glorious enterprise and its Christian worthfulness and unity to have some of the statements which missionary candidates present. I have brought four or five of these, not picked out for the purpose but actually the first ones in order which came to my desk after the receipt of the Presbytery's invitation, and shall be glad to read them to the Presbytery, as showing the type of candidate applying to the Board.

IV. The fourth section of the proposed overture to the Assembly is as follows:

"To warn the Board of the great danger that lurks in union enterprises at home as well as abroad, in view of the widespread error in our day."

There are dangers in union enterprises, whether matrimonial, political or religious. But there are dangers outside of them as well. And there are times when the safety of union is greater than its dangers. None of us who know the joy of the perfect love which casts out fear give any reckoning to its dangers. In our national life no doubt there are dangers in the union of these states but there are vastly greater dangers in their disunion. I rejoice that my great-great-grandfather voted in the Pennsylvania Convention for the adoption of the Constitution of the United States and the creation of our nation in the face of the opposition of his constituents who feared the great dangers that lurked in the American union.

There are dangers in church union, and there are unions in which our Church and its Boards cannot join, but the principles and the policy of the Church are clear as daylight and have been for generations. The Constitution of the Church lays the ground for all true cooperation and union in its noble definition: "The Universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to His laws" (Form of Government, Chapter II, par. 2). In 1867 in response to a communication from the Commission of Conference on Christian Unity of the Protestant Episcopal Church, the General Assembly took action (1) accepting "as clear presentations of the position of the Presbyterian Church on Church union and unity" two overtures from the Presbytery of New York and New Brunswick, the latter closing with the following resolution:

"Resolved, That a Committee of -- be appointed to confer with any similar Committees that may be appointed by other Christian Churches, which receive the Holy Scripture as the

infallible Word of God and look for salvation to Christ alone, to consider what measures are practicable to exhibit and promote the unity of the Church of Christ and to secure cooperation in efforts to advance the kingdom of our common Redeemer, and to report to the next General Assembly."

(2) accepting, in the same way, the following report of the Committee on Bills and Overtures; while overruling its recommendation that the Assembly decline to appoint a Committee to meet the Protestant Episcopal Commission,

"We recommend that the General Assembly express its cordial sympathy with the growing desire among evangelical Christian Churches, for practical unity and cooperation in the work of spreading the Gospel of Jesus Christ throughout all the earth.

"We also recommend that the General Assembly proclaim to the Christian world their statement of the principles whereby, in its judgment, practical Church unity can be realized and maintained.

1. All believers in Christ constitute one body; mystical, yet real, and destined to grow into the fulness of Him who filleth all in all.

2. The Universal Visible Church consist of all those throughout the world, who profess the true religion, together with their children.

3. Mutual recognition and reciprocity between the different bodies who profess the true religion, is the first and essential step toward practical Church unity."

(3) and officially replying to the Protestant Episcopal Church as follows:

"The General Assembly of the Presbyterian Church in the United States of America, now in session at Omaha, Neb., have received with sincere gratification the 'declaration' of your House of Bishops, and your request under it for a brotherly conference with us and with other branches of the Church of Christ, 'seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.'

"The General Assembly are in cordial sympathy with the growing desire among the evangelical Christian Churches for practical unity and cooperation in the work of spreading the Gospel of our Lord Jesus Christ throughout all the earth; and they respond to your invitation with the sincere desire that the conference asked for may lead, if not to a formal oneness of organization, yet to such vital and essential unity of faith and spirit and cooperation as shall bring all the followers of our common Lord into hearty fellowship, and to mutual recognition and affection, and to ministerial reciprocity, in the branches of the one visible Church of Christ, working together with Him in advancing His kingdom upon earth."

This Committee on Church Unity thus established was the real beginning of the General Assembly's Department of Cooperation and Union.

This same Assembly urged the establishment of "independent national Churches holding to the Reformed doctrine and the Presbyterian polity on foreign fields," and urged the development of union Presbyteries and the dissolution of Presbyteries of "our Assembly as rapidly as this can wisely be done." (General Assembly Minutes 1887, pp. 23,24).

The General Assembly of 1905 took four distinct actions on the subject of union on the foreign field, sanctioning the union of our Church with three others in Korea and declaring generally -

"Very commendable are the courage and the high spirit of consecration manifest in many places already ripe for it, in a readiness to enter into proper union movements leading to the much desired development of native resources and organization, which the conditions of the times imperatively demand. We greatly rejoice in their spirit of Christian fellowship and cooperation. (General Assembly Minutes 1905, p.120)

"We also receive with great gratification the report of the Board's action concerning the Union Movement in Korea, which is formally endorsed in a subjoined recommendation. The logic of present day providences in Mission lands is leading inevitably toward national churches, as the best possible method of reaping the ripening harvest. It would surely be contrary to the spirit of Christ and New Testament precedent to build such national churches on the foundation of our own divisions, of whose occasions even we ourselves have been largely healed." (p. 121)

Other Assemblies went far beyond this in their deliverances with regard to organic union at home, but I will cite only a few of the declarations regarding cooperation and union abroad. In 1900 the General Assembly specifically approved the statement: "The object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build upon Scriptural lines, and according to Scriptural principles and methods, the Kingdom of our Lord Jesus Christ. Where Church union cannot be attained, the Board and Missions will seek such divisions of territory as will leave as large districts as possible to the exclusive care and development of separate agencies. It is believed that in other regards, also, missionary comity should be given large range; (1) Salaries of native workers should be so adjusted among Missions as not to introduce an element of dissatisfaction among the workers of any Mission, or to tempt them away from the Mission with which they are connected. (2) Each Mission and the Churches connected therewith should recognize the acts of discipline of other Missions and the churches connected with them. (3) In cooperative educational work, and especially where the schools of one Mission train helpers for other Missions, the latter should render some compensatory service. (4) Printing establishments are in many

Missions required by the missionary work. Such should not be unnecessarily duplicated. The printing establishment of one Mission should, if possible, be made to serve the needs of all others in the same territory. (5) A hospital invariably opens wide opportunities for evangelistic work. Until these are properly utilized, or it is not judicious or economical to establish other hospitals, the results of whose establishment will be to multiply further unutilized spiritual opportunities. (6) Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed, and to which all mission effort should contribute."

In 1905 the Assembly 'noted with satisfaction the readiness of the Board to give cordial response to appeals from the Mission stations for endorsement of reasonable union movements properly conserving essential truths.'"

In 1914 the Report of the Committee on Christian Cooperation and Union which was adopted by the Assembly noted as worthy of special mention that "the Christian workers in the foreign field are far in advance of those in the home field in the realization of unity and of cooperation." (Minutes 1914, p.27)

In 1916 it was voted "that the Assembly reiterate its hearty approval of the Board's policy to promote comity, cooperation and union in all practicable ways, thus avoiding denominational overlapping and the undue multiplication of agencies in a given field, but using men and money to the best advantage."

In 1924 the whole question of cooperation and union on the Mission field was thoroughly discussed by the Standing Committee on Foreign Missions, under the chairmanship of Dr. MacLennan and with the advice of Dr. Robert Dick Wilson, and the Committee unanimously recommended and the Assembly unanimously voted that "the policy established by past General Assemblies, in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Mission work" should be "loyally maintained", adding the provision, wholly acceptable to the Board and in full accord with its principles and policy, "that the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing should withdraw from further participation."

The proposed overture mentions one set of dangers. There is another set. From both of these our Church and its Boards should hold aloof. There are the dangers of union with unevangelical forces. And there is the danger of disunion among men and women of a true common evangelical faith and love.

I have tried to deal fairly with the terms of the proposed overture. I believe that both in form and in content it contravenes the Constitution and traditions of our Church, and that the Presbytery

of New Brunswick should not transmit it to the General Assembly. But I welcome this opportunity to go further and to speak with kindness and courtesy but still with earnestness and deep concern regarding the suspicions and distrust which the proposed overture expresses and the methods of meeting the great needs of the Cause of Christ today which it illustrates.

First, I wish I could persuade any who are in doubt, as to the true evangelical fidelity of the Board of Foreign Missions and of the foreign missionaries of our Church. I believe that both the Board and our missionaries have throughout our whole history faithfully represented the mind and heart of our Church and that they faithfully represent them today. I would recall the Statement which the Board issued on November 19, 1923, and its unequivocal declarations:

"All the members and officers of the Board clearly understand that having been appointed by the General Assembly as the authorized agency to represent the whole Church in its foreign missionary work, they should discharge the obligations imposed in entire obedience to the instructions of the General Assembly, and in full loyalty to the Standards of the Presbyterian Church, and the whole system of doctrine contained therein. In these and in all other respects the Board has sought to administer the trust laid upon it by the General Assembly with absolute fidelity, and it is determined to hold this trust inviolate. The members of the Board are amenable in the matter of their fitness for service on the Board not to the Board but to the General Assembly, which is the sole judge of their competency. In case of misunderstanding or misapprehension members or officers of the Board concerned stand ready to give full account to the Church.

"All missionaries, prior to their appointment, are asked the following questions:

- 'Have you any religious views which you believe to be at variance with the teaching of the Presbyterian Church?
- 'Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?
- 'Is it your purpose to make such efforts the chief feature of your missionary career, no matter what other duties may be assigned to you?
- 'Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?
- 'Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?'

"No missionaries are appointed who cannot satisfactorily answer these questions. After appointment, all missionaries

are amenable to the missions to which they belong, and all ordained men to presbyteries as well. The Board has considered every definite complaint regarding missionaries, and has not found a single instance of unfaithfulness. If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way. While the Board is not an ecclesiastic body and cannot trench upon the jurisdiction of presbyteries over anyone's ecclesiastical standing in the Presbyterian Church, the Board is the judge of the qualifications of missionaries, and it deems sound views of the Gospel a vital qualification. The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries; and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration.

"Regarding union enterprises, which are said to be opening the door for unevangelical teaching by missionaries of other denominations, the demand for them has come from the field. The overwhelming need for colleges, seminaries, and medical schools, and the lack of funds to equip and maintain separate denominational institutions impelled our missions to join forces with other denominations in the interests of economy, efficiency and Christian unity. The Board calls attention to the facts: (1) That such union effort has been repeatedly and explicitly approved and advised by the General Assembly; (2) That the whole policy was carefully reviewed and reaffirmed by the Post War Conference of Missionaries in 1920, was referred to and unanimously concurred in by the 26 Missions at their annual meetings, and was then reported to and ratified by the General Assembly of 1922; (3) That such unions have been entered into only with sister evangelical churches which are recognized as such by the General Assembly; (4) That each case of union was reported at the time to the General Assembly. When a question arose regarding Chosen Christian College, the Assembly made an investigation through a special Commission which, after an inquiry extending through a year, reported unanimous approval of the institution to the General Assembly of 1921, which unanimously adopted the report; (5) That whenever difficulties and problems doctrinal or otherwise arise in connection with these institutions, it is the policy and purpose of the Board to take them up with the institution concerned and the Boards of the other denominations associated in it. If agreement cannot be reached on a strict evangelical basis, the Board will recommend withdrawal from further participation.

"The Board makes these statements in the hope that they will clear away any misapprehension that may be in the minds of some of the friends of missionary work. The Board entreats

the churches in the name of the General Assembly whose agency it is, in the name of faithful missionaries whose life work is menaced, and in the name of our Divine Lord and Saviour, to remember that withholding or diverting gifts penalizes not the members of the Board but the devoted missionaries and their work. It expresses the confident expectation that all Presbyterians who are loyal to the Church and to the great task that Christ has laid upon it will enlarge their missionary offerings so that the deficit may be completely wiped out and the needs of the work may be met."

Where the Board stood in 1923 it stands today. Its last declaration on March 20th, 1933, supplementing its declaration of November 21, 1932, regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, was as follows:

"(1) That these Chapters (I-IV of the Report) do not conform to the fundamental aim of foreign missions as expressed in the Manual of the Board as follows:

'The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate so long as necessary, with these Churches in the evangelizing of their countrymen, and in bringing to bear on human life the spirit and principles of Christ.'

"(2) That the Board affirms its loyalty to the Standards of the Presbyterian Church and maintains the absolute finality, sufficiency, and universality of the Gospel of Christ.

This statement was adopted unanimously."

Ten years ago these same questionings which are implied in the proposed overture were abroad. At that time a member of the Presbytery in Illinois proposed an overture to the General Assembly with regard to Dr. George Alexander, who was then a member of the Board, asking for General Assembly action regarding him. This brother had no immediate knowledge of Dr. Alexander nor Dr. Alexander of him, but believing him to be a true Christian man, Dr. Alexander wrote telling him what he believed on the points which had been raised:

"At fourscore a man must take short views of the life that now is and seek to be not only at peace with God but, if possible, in perfect charity with all mankind....

"I was ordained to the ministry in the Old School, Presbyterian Church, January 20, 1870....

"I believe the Scriptures to be the word of God, the only infallible rule of faith and practice. I believe Jesus Christ to be the eternal Son of God, who became flesh and dwelt among us. That he was born of the Virgin Mary,

died for our sins according to the Scriptures, rose from the dead on the third day according to the Scriptures, ascended to Heaven, and will, in His own time, return to be our Judge.... The doctrine of the Virgin birth is to me very precious."

The brother to whom Dr. Alexander thus wrote at once withdrew his overture.

At the same time there were questionings regarding missionaries. Five Presbyteries sent an identical overture to the Assembly of 1921. These were referred to the Standing Committee on Foreign Missions which reported that "having heard all representatives of such Presbyteries as wished to appear before the Committee, and also having carefully examined all the material brought before us, your committee is gratified to report that it finds nothing to disturb the confidence of the General Assembly in the Board of Foreign Missions and in the great body of its loyal Christian missionaries." And the Assembly adopted this report.

Some years ago Dr. J. Wilbur Chapman and Dr. Ford C. Ottman after a trip around the world reported that they had found grounds for concern as to the position of some missionaries. Dr. Chapman had been a member of the Board and it at once invited him and Dr. Ottman to meet with it and to name any of our Presbyterian missionaries who might have occasioned their concern. They at once declared that there were none, that they had reference to no one in the Missions of our Church. In 1923 Dr. Robert Dick Wilson visited Japan, and Korea and China and also reported as Dr. Chapman and Dr. Ottman had done. The Board at once conferred with Dr. Wilson and he made the same declaration as the others. At the General Assembly of 1924 Dr. Wilson was a member of the Committee on Foreign Missions of which Dr. A. Gordon MacLennan was Chairman, and which contained a number of the most conservative ministers of our Church. Dr. Wilson testified before the Committee to the evangelical faithfulness of our missionaries and Dr. MacLennan reported among the resolutions of the Committee, which the Assembly adopted unanimously, "That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field and that they be requested to continue to exercise the most scrupulous care in this regard."

I would repeat the declaration of the Board in 1923: "If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration."

In one respect this statement must be qualified. There are two instances out of nearly 1500 which are giving the Board concern. but it has strong hope that in each case the issue will be such as to glorify Christ by the winning and not the losing of lives.

Lastly, I wish I could win Dr. Machen and those who are of his mind to believe that our unities so vastly outweigh any disagreements that we ought in mutual, trust and real brotherly love to be working together for the one great end, in the service of our Divine Lord and Saviour. Not by suspicion and strife but by confidence and concord is the great work of our Redeemer to be done in the world by us who love Him, who believe in Him and His Cross and His Resurrection, and who have no desire except to know and teach His truth and to do His Will. I do not see how anyone can write out word for word, as I have just done in preparation for this statement, every passage in the New Testament dealing with the ideas of "variance", "strife", "contention", "division", "schism", "separation", "concord", "peace", "unity", "brotherly love", and weigh their sacred teaching, without hearing the clear admonition of Our Lord that we should stand together and work together in Him in the unity of His faith and love. What we need today is not conflict and division among us who hold this common faith but a united front against all that is opposed to Christ and His Gospel. Dr. Machen has shown us the kind of work that our time needs in his books on "The Origin of Paul's Religion," and "The Virgin Birth." It was by the latter that we were able to help one of our candidates who came rejoicingly, by the aid of it, to a rich faith in the One Supernatural Lord. And in such positive declarations of the great affirmations of the Gospel there is unity and peace. Here is the answer to the question of which Dr. Machen has written in beautiful words:

"Is there no refuge from strife? Is there no place for refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passions of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

That house is our Father's house wherein we dwell together in love and faith as brethren.



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Allen

Answer to Dr. Machen and Mr. Monama

The General Assembly will have before it several overtures relating to the Board of Foreign Missions. Some of these express the confidence of the Presbyteries in the Board and others distrust. Of the latter, two are now known, one from the Presbytery of Northumberland and the other from the Presbytery of Philadelphia. The latter was first presented by the author, Dr. J. Graham Machen, to his own Presbytery, the Presbytery of New Brunswick and was decisively defeated by that Presbytery. Later it was adopted by the Philadelphia Presbytery, which, however, at its earlier meeting on April 3rd, had adopted the following statement:

Approved Report of Special
Committee on Foreign Missions.

Your Committee on Foreign Missions has given prayerful and careful consideration to the criticisms of our Board of Foreign Missions offered by the Rev. John Clever Monama, the Rev. H. Mc Allister Griffiths, and others. These gentlemen were invited to meet with the Committee and were given unlimited time to present their views. At the request of the Committee, Messrs. Monama and Griffiths furnished written statements of their position, hereto attached. A revised form of that of Mr. Monama has been printed and furnished to members of the Presbytery.

In addition your Committee had before it a written reply of a representative of the Board of Foreign Missions to the criticisms, and also listened to the personal statements of Dr. Robert Littell and Mr. Cheesman Herrick, members of the Board of Foreign Missions. We also considered the "Action of the Board of Foreign Missions regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry", Dr. Spear's survey of the Laymen's Inquiry under the title of "Re-Thinking Missions Revisited", and other papers bearing on the situation.

We would especially commend the straight-forward evangelical loyalty of the Board as expressed in its "Action regarding the Report of the Appraisal Commission of the Laymen's Missions Inquiry", issued under date of November 21, 1932; particularly the following statement:

"The Board affirms its abiding loyalty to the evangelical basis of the missionary enterprise. The work of the Board is built on the motive described in the foreword of the Commission's Report in the words, 'to some of our members the enduring motive of Christian aims can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him.' The Board adheres to the aim and ideal of missionary work and to the conception of the Gospel embodied in the New Testament and in the historic witness of the Church and will continue its work on this basis, regarding Jesus Christ as the only Lord and Saviour and seeking to make His name as the

Divine Redeemer of individuals and of society. The Board has long expressed and still expresses this aim in its Manual as follows:

"The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

"We commend most heartily and enthusiastically Dr. Robert E. Spear for his masterly presentation of our Church's position in his "Re-Thinking Missions Examined", and we would here record our utmost confidence in his fine loyalty to our Lord and His great commission as evidenced through the years of his splendid service to the Church.

"Opinions were freely expressed by the brethren presenting the criticisms, but in the judgment of your Committee sufficient proof was not offered relating to specific cases as to justify us in sustaining the criticisms.

"We recommend that no action be taken on the overture to the General Assembly proposed by Dr. Monsma; we offer the following Resolution to be transmitted to the Board of Foreign Missions:

"SHE HAS, Pearl S. Buck, a missionary under appointment by the Board of Foreign Missions of the Presbyterian Church, U.S.A., has written various articles, reviews, and letters, which are clearly at variance with the declared aims and policies of the said Church and Board, therefore,

"BE IT RESOLVED, That the Presbytery of Philadelphia requests the Board of Foreign Missions to ask the resignation of Mrs. Pearl S. Buck as a missionary under its care; and that it further requests the Board of Foreign Missions not to publish, advertise or distribute the mission study books for children prepared by Pearl S. Buck, as authorized by the Board."

Attest. _____ I. Sturges Shultz,
Stated Clerk
Presbytery of Philadelphia."

The overture of Dr. Machen, which ^{this Presbytery} subsequently adopted and the overture of the Northumberland Presbytery cover substantially the same ground and an answer to the former will deal with the full substance of the latter.

This present statement is designed, then, to deal with Dr. Machen's overture. This overture has been supported by a pamphlet by Dr. Machen entitled "Modernism and The Board of Foreign Missions in the U.S.A." and by the address of Dr. Machen in presenting his overture to the Presbytery of New Brunswick on April 11, 1933. A more detailed overture of the same general character had been presented to the Presbytery of Philadelphia, by the Rev. J. C. Monsma, then General Secretary of the Reformation Fellowship, but later "dismissed" (See "Christianity Today", mid-April 1933, last page), and was rejected by the Presbytery of Philadelphia and answered in its action of April 3rd, 1933. Mr. Monsma issued a pamphlet in support of this overture which covers some of the same ground and is of the same general nature as Dr. Machen's pamphlet. It would seem wise, accordingly, to attempt to deal in essential matters with all these four documents; namely,

(1) Dr. Meehan's overture adopted by the Presbytery of Philadelphia, (2) his pamphlet, (3) his address at the New Brunswick Presbytery as reported in "Christianity Today", Mid-April, Volume III, No. 12, and (4) Mr. Womans's pamphlet, "The Foreign Mission Seduction In the Presbyterian Church in the U.S.A."

It is a mistake to suppose, however, that Dr. Meehan's attitude is due to the arguments set forth in his pamphlet and address or is likely to be modified by any answers to those arguments. For some years, and antecedent to most of his present allegations, he has felt and expressed his distrust, and opposition to the Foreign Board.

In 1926 he declared his opposition both to the Board of National Missions and to the Board of Foreign Missions. In the spring of 1929 he prepared a paper entitled "Can Evangelical Christians Support our Foreign Board," and sent this to me for examination and criticism. I wrote to him very fully with regard to this paper. He was not convinced by my reply but the paper was not published. I have no permission to publish it now but I am free to publish my reply as covering the objections which he made then and some of which are repeated in his latest pamphlet. My answer is found in this present pamphlet as Chapter I.

Chapter II is a reply to Dr. Meehan's pamphlet, "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A."

Chapter III is a letter from my associate, Dr. Scott, to Dr. Littell, of the First Presbyterian Church in Philadelphia, who is a member of the Board, in comment on Dr. Womans's statement as presented to the Presbytery of Philadelphia in November 1932, which was considerably toned and modified in the printed form in which it was later distributed.

Chapter IV is a reply to Dr. Meehan's address at the Presbytery of New Brunswick as reported in "Christianity Today", and remembered by those who heard it.

Chapter V is the statement which I made, at its request, to the Presbytery of New Brunswick at its meeting on April 11, 1933 dealing with the specific proposals of the overture presented by Dr. Meehan.

Not to be published

CAN EVANGELICAL CHRISTIANS SUPPORT OUR FOREIGN BOARD?

An Inquiry Presented for the Consideration
of the Evangelical Members
of the
Presbyterian Church in the U.S.A.

By

J. Graham Machen

April, 1929

Every agency appealing for funds should be willing to give an account of its stewardship to those to whom it appeals. This principle applies to the Board of Foreign Missions of our Presbyterian Church. The Board is supported not by a tax levied on the members of the Church, but by voluntary contributions. If contributors think that their gifts are being devoted by the Board to the ends for the sake of which they have contributed them, then they will continue their support; otherwise they cannot reasonably be expected to do so.

There are some contributors who need have no hesitation about continuing their support of the Board. These are the contributors that are interested in the social or material or educational aspects of the Board's work. It is perfectly clear that our Foreign Board is performing a valuable humanitarian service in many parts of the world, and those who want to contribute to such a humanitarian service may probably have confidence in this particular agency. But there are other contributors who may well have grave doubts as to whether they are justified in continuing their gifts. These are the contributors who are interested in propagating the gospel of Jesus Christ as it is contained in the whole Word of God. Can these Bible-loving and Bible-believing Christians conscientiously continue their support of our Foreign Board? About that question there is widespread doubt.

Obviously the question cannot possibly be answered by pronouncements of the General Assembly; for the distrust which evangelical Christians have with respect to the Board itself applies in equal measure to the Assembly. When, indeed, the issue between the Bible and modern unbelief is clearly presented, the Assembly usually stands on the side of the Bible; (1) repeated pronouncements have affirmed that the full truthfulness of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection, and the miracles of our Lord, (2) are essential doctrines of our Faith. But these pronouncements have been made, practically speaking, a dead letter by the fact that the machinery of the Church is almost altogether in the hands of those who are concealing the real gravity of the situation that exists. Evasive reports as to the state of the Church, like that of the Commission of Fifteen of 1926-1927, will hardly restore the confidence of evangelical Christians; on the contrary, they will in the end do more to destroy confidence than any open presentation of the facts could possibly do. If, therefore, the Foreign Board is to regain the lost confidence of evangelical Christians

(1) The Assembly stood on the side of the Bible in the "Gantz case" in 1925. In 1927, in the judicial case concerning the licensure of candidates in the Presbytery of New York, it stood against the Bible and in favor of modern unbelief, but only because of the fact that the Moderator, Dr. Speer, quite illegally permitted the representatives of the synod of New York, who were parties in interest, to vote in the case.

(2) See the pronouncement of the General Assembly of 1910 confirmed by that of 1923 (Minutes, 1923, p. 253).

in the Church, it cannot do so by any appeal to ecclesiastical committees, but can only do so by meeting squarely the objections of individual givers. These individual givers must still raise the question: "Can evangelical Christians conscientiously contribute to our Foreign Board?"

I shall not now attempt to answer that question in any comprehensive way; I shall not attempt any comprehensive examination of the work which the Board is carrying on in foreign lands; but shall merely refer to certain disquieting facts which have come under my immediate observation. These disquieting facts concern, first, the treatment of candidates for the mission field and, second, the pronouncements of Dr. Robert H. Speer.

I.

With regard to the former subject, my position as professor in Princeton Theological Seminary has given me rather unusual opportunities for observation. I have been thrown into close spiritual contact with a large body of young men who graduate from our Seminary from year to year. These young men, of course, differ widely as to the clearness with which they have received into their minds and hearts the gospel of the Cross of Christ; and, in particular, they differ widely in the degree of bravery with which they are resolved to proclaim that gospel in the presence of the unbelief now rampant in the Church. But the large majority of them - indeed a proportion truly amazing in view of the hostile

74.

forces now abroad in the world - have resolved to stand firmly for that gospel of the Cross, and firmly against the current indifference and unbelief.

Some of these men have cherished as the ambition of their lives the thought of going to the foreign mission field. At last the time approaches for the realization of their high resolve. They meet in conference with representatives of our Board of Foreign Missions. What impression is made by these conferences upon their minds? Are these young men commended for the clearness with which they recognize the insufficiency of all other ways of salvation save the Cross of Christ considered as a substitutionary death for our sins; are they warned against the deadly peril of making common cause with those who preach the "other gospel" of agnostic Modernism; are they encouraged to trust, not in ecclesiastical combinations of human influences, but simply and solely in the Spirit of God making use of the blessed gospel that the Scriptures contain; are they commended for their understanding of the distinctiveness of our Reformed Faith over against various subtractions from the full Scripture doctrine of the grace of God; are they confirmed in their sense of the high liberty of the Presbyterian minister whether at home or abroad? I can certainly, to say the least, find no clear evidence that such is the case. On the contrary, these young men, so far as I can judge by the spiritual effect on them, are given the impression that they are expected to conform to

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the policy of church cooperation and union which the representatives of the Board favor, and that not separation from the non-Christian world, whether within or without the visible Church, but cooperation with those who differ from us is the crying need of the hour.

My impression with regard to this matter is strengthened by the official "Candidate Reference Blank" which I have received a number of times from the Board when information is requested regarding prospective missionaries. That reference blank includes among commendable qualities about whose possession by the candidate information is desired, such things as "tolerance of point of view of others", "desire to progress in spiritual truth", "sanity" (explained as "absence of tendency to extreme views"). Clearly a high mark with regard to these qualities is treated as being in the candidate's favor. No doubt there is a sense in which these questions can be answered in the affirmative even in the case of a man who is most clearly determined to be loyal to Christ and to be separate from the unbelieving world. But the trouble is that there are no other questions on this blank to determine whether the candidate is resolved not to tolerate the point of view of those who are opposed to the gospel of Christ as it is set forth in Holy Scripture, and whether he himself is clear in

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his understanding of the great issue between supernaturalism and naturalism, between evangelical religion and non-doctrinal religion, which now faces the Church. There is, moreover, not one word to determine the candidate's intellectual attainments as over against his intellectual capacity; there is not one word to determine his knowledge of the contents of the gospel. Such a questionnaire, because of the choice of leading questions, creates very plainly the impression that "tolerance of opposing views" is far more valued by the Foreign Board than loyalty to the whole word of God.

The same impression is also created by the "Application Form" which the candidates themselves are asked to fill out. That form contains the following question (Section I, question 17):

Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary to your own opinions?

It is difficult to see how any Christian man, certainly how any Protestant, can possibly answer such a question in the affirmative. The Rev. Lindsay S. E. Hadley, indeed, the Candidate Secretary of the Board, in his letter to me of March 8, 1928, distinguishes between "opinions" and "convictions":

This question, as I understand it, has nothing to do with a man's convictions, which naturally we, who are interested in Christian work, would expect a man to hold firmly throughout.

But in making this distinction between opinions and convictions,

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Mr. Hadley seems to differ sharply from the form of Government of our Church, where, in Chapter I, Section IV, it is said:

And that no opinion can be either more pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are (*italics mine*).

Here the word "opinion" seems clearly to be used in the sense in which Mr. Hadley uses the word "conviction". And surely, in this difference, the Form of Government and not Mr. Hadley is right. The man who does not share a certain view is always inclined to regard that view as an "opinion"; the man who does share it is inclined to regard it as a "conviction". "Opinion" and "conviction", therefore, from the point of view with which we are now concerned, are practically speaking synonymous terms. I still do not see, therefore, how any evangelical Christian, in this day of widespread defection from the faith, can possibly answer in the affirmative the question in the Application Form.

This impression is deepened by an examination of Section IV in the Application Form, which deals with "Religious Experience". That section is declared by the Candidate Secretary in the letter to which reference has already been made, to be "very definite". The secretary writes as follows:

This question (question 17 of Section I), as I understand it, has nothing to do with a man's convictions, which naturally we, who are interested in Christian work, would expect a man to hold firmly throughout. Such statements, however, would come on page 3 under "Religious Experience", which, as you will see are very definite. (italics mine).

Let us now turn to those statements which Mr. Hadley declared to be "very definite". The only questions in the sections which can by any chance be referred to are questions 3,5,6. The last two of these read as follows:

5. Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord, and Master?

6. Is it your purpose to make this the chief aim of your missionary career, no matter what special duties may be assigned to you?

Are these the questions which Mr. Hadley regards as "very definite"? Surely the adjective as applied to them is strangely misplaced; for the questions are utterly vague. All the terms used - "Saviour", "Lord" and "Master" - are used today in such widely diverse senses that the questions could be answered in the affirmative by men who from the point of view of the Bible and of evangelical Christians are unbelievers of a very thoroughgoing kind. That the Candidate Secretary of our Board of Foreign Missions should speak of such studiously vague language as being "very definite" raises in very insistent fashion the question whether evangelical Christians can possibly continue

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to contribute to such a Board.

This question becomes still more insistent when we examine the remaining one of the three questions to which reference has just been made. That question is question 3. It reads as follows:

3. Have you any views which might prevent your harmonious cooperation with the missionaries of the Presbyterian Church?

This question must surely be taken in connection with Question 17 of Section I which has been quoted above. The candidate must have no views that prevent his harmonious cooperation with the missionaries of the Presbyterian Church, and he must be willing to submit his opinion to the majority vote of any group of such missionaries to which he may belong. It is surely a large promise; and we ought to consider carefully what it may involve. What may those "opinions" be which the candidate must, on occasion, be allowed to over-ride his own?

The impression has certainly been made upon some candidates that among the opinions which he is required to allow to over-ride his own are opinions like those which led to the formation of the United Church of Canada; the impression has clearly been made that former service in the Presbyterian Church of Canada (called by its enemies the "Continuing" Presbyterian Church) is to be regarded as a ground of suspicion when a candidate comes before the representatives of our Board.

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Mr. Hadley says that that is not the case; yet in view of his correspondence with me I cannot see how any other impression could possibly have been produced. The whole impression is that the candidate must be ready on occasion to give up the Faith of our Church in accordance with a majority vote, as though he were merely changing a suit of clothes.

At any rate there is one set of "opinions" with which a missionary in these days can hardly avoid contact. It is the kind of opinion represented by the "Auburn Affirmation", which declares in perfectly plain language that the full truthfulness of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the miracle of our Lord are non-essential even for the ministers in our Church. The Affirmation has been signed by about thirteen hundred of our ministers, and unquestionably the point of view that it represents is shared by very large numbers of ministers who did not sign it. That guarantee has the candidate that such opinions are not represented on our mission field, and that it is not to such opinions that he is being asked by Question 17 to be willing to submit his own?

But it is not merely such general disquietude that suggests itself in this connection. For it is a fact - a fact which will come as a surprise and shock to many evangelical Christians throughout the Church, but still a fact all the same - that Mr. Hadley, the Candidate Secretary of our Foreign Board,

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is himself a signer of the Affirmation. This secretary who fills this peculiarly important position, who stands in this peculiarly intimate relation to the men who desire to devote themselves to foreign mission work, is a signer of a formal statement that is hostile not only to evangelical Christianity but to all Christianity at its very root.

The cancer of the Auburn Affirmation and what it represents, moreover, cuts far deeper into our Foreign Board than merely by the presence of an Affirmationist in the position of Candidate Secretary. No less than four among the fifteen ministerial members of the Board are signers of this notable anti-evangelical pronouncement. And what, in this situation, is the attitude of the staff, as distinguished from the governing members, of the Board? Dr. Robert E. Speer, surely, is qualified to give the answer. His answer is given in a letter which he sent to me, jointly with Dr. John A. Marquis of the Board of National Missions, on May 6, 1926:

First - all the members of the Boards of the Church were elected by the General Assembly. The Assembly clearly believed that they were loyal and faithful ministers and members of the Church. We know of not one who does not accept the Constitution and Standards of the Church and who is not truly and loyally evangelical.

At the time when that letter was written, no less than six out of fourteen ministerial members of the National Board and five out of fifteen ministerial members of the Foreign Board were

§12.

signers of the Auburn Affirmation. Yet all these gentlemen are regarded as "truly and loyally evangelical" by Dr. Marquis and Dr. Speer? What possible confidence can really consistent evangelical Christians have in Boards whose Standards of what is truly and loyally evangelical are such as that? What kind of mission work is it in which the full truthfulness of Holy Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the miracles of our Lord are, all and severally, regarded as non-essential? Certainly it is a kind of mission work which no consistent evangelical Christian can support.

Is it such questions with regard to which candidates for the mission field are required to show "tolerance of the point of view of others"? The whole tendency, the whole attitude of the Candidate Department strongly creates such an impression. The question is not whether men who are lukewarm in their testimony against Modernism will be sent to the foreign field, but whether men who are faithful in their testimony, will be sent. One thing at least is clear: No real evangelical Christian, certainly no intelligent one, can possibly, without disloyalty to his Saviour and Lord, contribute to any mission work that is favorable to the point of view represented by the Auburn Affirmation. The Affirmation is hostile to repeated pronouncements of the General

#15.

Assembly. But that is not the serious objection to it. The really serious objection to it is that it is hostile to the Word of God.

II.

A second cause of disquiet regarding the Foreign Board is found in the utterances of Dr. Robert E. Speer.

Among those utterances, one deserves special attention. It is the booklet, "Are Foreign Missions Done For?", which Dr. Speer has recently distributed widely in the Church. "This little book", says the preface, "is an attempt to meet fairly and honestly some of the present day questions which are raised with regard to the foreign missionary enterprise." The booklet has been widely distributed, and evidently it is intended by its author to be an apologia for the work of our Foreign Board. Here then, if anywhere, the evangelical Christian might fairly expect to obtain some sort of answer to the questions which he has felt obliged to raise.

Are such expectations satisfied? We are obliged to say very plainly that they are not. Far from setting forth any clearly evangelical position on the great specific questions that agitate the Church, Dr. Speer's book from beginning to end is dishearteningly evasive and vague.

This vagueness appears in most distressing form just when the author seems to suppose that what he says is

#14.

particularly clear. No less than twice in the course of the book Dr. Speer quotes an utterance made by a conference held at Princeton in 1920. ⁽¹⁾ That utterance, he says, has "nothing uncertain or confused" about it; "it is definite and comprehensive" (p.56). The evangelical reader will naturally turn with high hopes to an utterance for which such claims are advanced. Surely, he will say, the utterance must set forth in no uncertain terms the authority of the written Word as over against the current mysticism that turns rather to Christian experience or Christ in the soul; surely it must declare the absolute necessity, for every missionary, of belief in the virgin birth of our Lord, in His bodily resurrection, in His substitutionary death as a sacrifice to satisfy divine justice, in His supernatural return, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone, in salvation by the sovereign grace of God.

Are such hopes realized? What is this evangelical utterance which Dr. Speer declares to be so comprehensive and so plain? The evangelical Christian may have difficulty in believing his eyes when he finds that the following is all that it is:

The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these

(1) Pp.56,81. In one other place, also, a practically identical declaration is quoted (p.64).

disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

Such is the utterance which is declared to be so definite and so clear! No doubt it will seem clear to the agnostic Modernism that is rampant in our Church; for it is couched in just the vague, ambiguous language that modernism loves. All the terms, "Lord", "Divine Saviour", "disciples", and, alas, "Jesus Christ" - are used today in senses entirely alien to the Word of God; and the utterance ignores altogether the grand particularities of the Christian faith. The utterance speaks of "the spirit and principles of Christ"; but "spirit" is spelled with a small letter and the Third Person of the blessed Trinity is ignored; the utterance speaks of Jesus as Saviour, but there is nothing about the sin from which He saves or the Cross by which salvation was wrought; the utterance speaks of bringing to bear upon human life "the spirit and principles of Christ", but there is nothing about the necessity of the mysterious, regenerating work of God's Spirit, without which "the spirit and principles of Christ" (whatever they may be) are quite powerless to save men from wrath to come. In short, there is no hint here that the foreign missionary has a message to mankind lost in sin, that that message is contained solely in the Bible as the

word of God, and that the heart and core of the message is found in redemption by the precious blood of Christ. Yet Dr. Speer says (p.81): "No better answer can be given to those who wish to know what our foreign missionaries conceive that they are about and how they are setting about it than to quote the more important of the Findings of this Conference". (1) We can only say that if this be the answer which our Foreign Board has to give regarding the content of the Christian message, then it is difficult to see how evangelical Christians can continue their support of the Board. So far as this declaration indicates, the Board may be propagating the vague "other gospel" of non-doctrinal Modernism just as probably as the blessed gospel that the Bible contains.

The vagueness that characterizes this utterance also characterizes the whole booklet of Dr. Speer. There is in it no mention of the virgin birth of our Lord and of the absolute necessity of belief in it for every missionary, no mention of the bodily resurrection, no mention of the full truthfulness of Scripture (indeed no mention of Scripture, as such, at all), no mention of the supernatural return of Christ, no mention of the new birth of believers, no mention of justification by faith, no mention of the atoning death of Christ? (2) What sort of gospel is it from which all

(1) Then follows (pp.81-85) the paragraph quoted above and a fuller transcript of the findings of the Conference, which, however, does not really go beyond this paragraph so far as questions of principle are concerned.

(2) There is one bare mention of "the Crucified and ever Living Lord" (p.37).

that makes a gospel has thus been left out? In this vague message the offense of the Cross is done away, but so is the glory and the power.

In one thing, indeed, we agree heartily with Dr. Speer. We agree with him heartily in holding that foreign missions are not "done for"; we agree with him heartily in holding that the "missionary enterprise" is the greatest enterprise in all the world.

Some of the testimonies to which he appeals seem to us, indeed, very unconvincing. These are the testimonies of non-Christian men in mission countries - testimonies to the "moral and spiritual values" of Christianity, to the loftiness of Jesus' teaching and example, to the transforming power of His "principles". Sadness comes over us as we read Dr. Speer's rehearsal of such testimonies. Would they ever have been rendered if missionaries had been faithful in preaching the real Christ? The plain fact is that the real Christ advanced stupendous claims. Unless these claims are true, He is not a perfect ideal at all. He uttered a "hard saying"; and many of His former followers went back and walked no more with Him. Has that hard saying been kept in the background today, that Jesus might win this superficial and patronizing favor among those who have not been born again? Could that favor ever have been won if missionaries had put

#13.

Calvary in its proper place, if they had been willing to bear the offence of the Cross? Such questions do arise in our minds when we read Dr. Speer's enthusiastic words about the permeation of the nations with Christian principles and the Christian "spirit".

We do not, indeed, undervalue a good testimony to Christian living by those who are without. How often in recent years has such testimony been wrung from unwilling lips by those who amid the fires of persecution have been true to Jesus Christ! Still, the message of the Cross, when it is faithfully presented, is a very offensive thing. It is to the Jews a stumbling block, to the Greeks foolishness. When the offence of it is avoided, we are inclined to doubt the faithfulness of the preaching. God grant that the Church, both at home and abroad, may never be ashamed of the offence of the Cross!

But if we differ from Dr. Speer in the arguments by which we defend foreign missions, we agree with him with all our soul in the conclusion. We agree with him in holding that foreign missions are the only hope of the world. Indeed, far more poignant is our sense of the need of foreign missions than is his. For we do not share his favorable view of

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human nature; the primary fact, we hold, is that mankind

(1) "what is needed" Dr. Speer says (p.41), "is that everywhere in all lands man should be set free from what is evil and bad and that human good should be built by God's help through Christ and His Gospel." What a difference there is between this teaching and Jesus' words to Nicodemus: "Ye must be born again"! Compare the beginning of Dr. Speer's book, "The unfinished Task of Foreign Missions (1925), where, on pp. 10f., the use of human goodness - illustrated by Jerome K. Jerome's "Passing of the Third Floor Back"-is represented as being the method of Jesus!

everywhere is lost in sin. We cannot keep that fact in the background as Dr. Speer does. It and it alone constitutes the really profound need of the world. How great then is the obligation to preach the one message that will save lost sinners and bring them into peace with God!

But where is that message to be found? Where are missionaries to find the message that they shall proclaim throughout the world? That is surely a basic question. Yet no clear answer to it can be found in Dr. Speer's book -- certainly not the true answer. Dr. Speer speaks of "the search for the infinite riches of God in Christ" (p.37), "a quest for an ever enlarging understanding of the fulness of Christ" (ibid.); but nowhere does he speak of the Scriptures of the Old and New Testaments as being the true source of the missionary message. He hopes for "some exposure of treasures in Christ or in the New Testament or in the Holy Spirit which have been hidden as yet". (p.46). We cannot help feeling that the Bible is here removed from the unique place in which it is put -- and rightly put -- in the Standards of our Church. New exposures of truth, Dr. Speer says, are to be expected from Christ or from the New Testament or from the Holy Spirit. What boundless confusion is here, what woeful lack of clearness as to the very foundation of all missionary work!

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(1) Compare Dr. Speer's book "The New Opportunity of the Church", 1919, p.44: "Deeper and more religious meanings than we have ever proclaimed are discerned in the Cross of Christ, revealed, and illustrated in the war." Does Dr. Speer mean that these new "meanings" are deeper and more religious than those that are set forth in the fifth chapter of II Corinthians or in the eighth chapter of Romans? And have these Scriptural "meanings" never been proclaimed from New Testament times until the World War? Ah, how far are we here from the majestic simplicity of the gospel of the Cross!

What is the missionary to say when he begins work on his field? Is he to appeal to a Christ in his own soul, is he to draw from his own experience for the content of his message, is he to place the treasures which he finds in the New Testament alongside of other treasures which he finds in Christ or in the Holy Spirit? If he does so, he has deserted the basis upon which all the teaching of our Church rests -- namely, the authority of the blessed written word of God.

Very different should be the attitude of the true missionary of the Cross. His function is a humbler function, and yet a function which in its humility may prove to be the most glorious function of all. His function is not to draw upon mystical experiences of his own for the content of his message, but simply to set forth what is taught in God's Word -- both in the Old Testament and in the New Testament, both in the words of Jesus in the Gospels and in the words of the Holy Spirit in the Epistles of Paul. The function of the true missionary is simply to open the pages of the Holy Book and say: "Thus saith the Lord."

He cannot, indeed, do that with any power unless he has received the message in his own heart, unless he knows in his own soul the living Saviour whom the Scriptures present. The Holy Spirit must illumine for him the sacred page. But the content of his message will be based upon the Bible and upon the Bible alone.

When the message is based upon the Bible alone, the content of the message will be very different from that which now is

#21.

heard. Goss will be all vagueness like the vagueness of Dr. Spear's little book. Instead, there will stand out the great verities which the Church is commissioned to set forth -- the awful holiness of God, the deadly guilt and power of sin, the true deity of our Lord and Saviour Jesus Christ, His virgin birth, His mighty miracles, His obedience to the law, His righteousness with which believers are clothed, His sacrifice to satisfy divine justice and reconcile us to God. His glorious resurrection in the body in which he suffered, His ascension into Heaven, the sending of the Holy Spirit, the utter powerlessness of man, the sovereign grace of God by which alone are made alive those who were dead in trespasses and sins, the new and right relation to God received only by those in whom the Holy Spirit has wrought faith, the new walk and conversation of those who have been received by God and made alive from the dead, the dread yet glorious hope of Christ's supernatural appearing in glory when He shall come to judge the world.

A new and glorious day will it be for a distracted Church when that message again shall ring out clear, when there shall be a return from the imaginations of men's hearts to God's holy Word. Meanwhile there are those who already love and honor that Word. What shall they do in the present day? Can they continue to support a mission agency that has wandered so far? There are many men and women in our Church who are raising that question. And they will raise it yet more earnestly if they read Dr. Spear's little book with care.

What, then, should evangelical Christians now do? Can they conscientiously continue their contributions to such a Board?

The question might seem to have been answered by what has already been said. But the answer is not really quite so simple as it seems. We ought never to forget that despite the attitude of the Board there are many faithful missionaries under the Board who are proclaiming the full gospel as it is set forth in the whole Word of God. Those faithful missionaries of the Cross should not be allowed to suffer because of the faults of the administrative agency under which they stand. Until some truly evangelical agency is formed to care for those faithful missionaries, evangelical people cannot withhold their support of the present Board.

But has the time not come for the establishment of a truly evangelical missionary agency in the Presbyterian Church -- an agency to which evangelical Christians can contribute, not with hesitation and distrust, but with all confidence and joy, an agency which shall keep clear of entangling alliances and shall proclaim the full glories of the Reformed Faith as they are found in the Word of God? The question may well be raised; it may well be commended to the prayerful consideration of that large body of Christian laymen in our Church who love their Bibles and the crucified Saviour set forth therein, who know that the "principles of Jesus" will never save the world -- nor what Dr. Spear calls His
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"redeeming life" -- but only His precious redeeming blood,

(1) The Relation of the Foreign Missionary Enterprise to the World Situation Today," in Christian Students and World Problems, 1924, p. 159.

who are not seeking the patronizing testimony of non-Christian men, which Dr. Spear rehearses at such length, but who are willing to bear the offence of the Cross.

If such an evangelical agency is formed, its virtues must be not merely negative but positive; it must not only avoid denying the gospel, but it must preach the gospel in all its fullness and in all its power. One fundamental vice underlies the defence of the present Board; its representatives seem to think that the burden of proof is to be placed upon those who deny that the Board is sounding an evangelical note. "Be definite in your charges", they say in effect; "point out individual missionaries against whom charges of heresy can be preferred, or else keep silent with your criticism and continue your support." What is the trouble with such a line of defence? Is it not that the defence is negative merely? The assumption seems to be that if the missionaries or the secretaries of the Board cannot be proved to be saying that which is contrary to the gospel of Christ, then all is well. But cannot these gentlemen really understand any better than that the point of view of evangelical Christians in our Church? Cannot they understand that what evangelical Christians demand is not an agency that avoids denying the gospel of the Cross of Christ, that perhaps pays perfunctory lip service to it on explicit demand, but an agency that is on fire with that gospel, that never for one moment keeps it in the background, that preaches it in season and out of season, that combats what is contradictory to it, that presents it as the only way of salvation for lost and

#24.

dying men? If in answer to the present paper Dr. Speer should affirm his belief in the atonement of Christ -- that heart of the gospel which, so far as we have been able to observe, he has in his recent books dealt with only to bring it into connection with the death of soldiers in the war, or otherwise to explain it away -- if he should affirm his belief in the virgin birth of Christ, and in the other four basic elements of our faith to which the Auburn Affirmationists have done despite, if even he should affirm his conviction of the necessity of these beliefs, still our objections would not really be removed. What we long for is not a missionary agency that affirms belief in the essential things of the faith when asked to do so, but a missionary agency that proclaims those things joyously, spontaneously, and all the time. The difference here concerns the question where the really central emphasis is to be placed. It is not merely a difference of the mind, but a difference of the heart. What is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified --- not in some pale modern sense, not as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? If it is, then we can support that Board? But if not, we must seek some other agency that will proclaim this thing which to us is the breath of life. Christ has bought us with His own precious blood. See be to us if we proclaim, either by our words or by our gifts, some other gospel than the gospel of the Cross. And may God show us how we can best proclaim that gospel through the length and breadth of the world!

Chapter I

April 30, 1929

Professor J. Gresham Machen, D.D.,
Box A., Princeton
New Jersey

My dear Dr. Machen:

I have already acknowledged the receipt of your letter of April 12, 1929, with your accompanying paper entitled "Can Evangelical Christians Support our Foreign Board?" which you asked me to examine and criticize in order that if it contained anything "untrue or unjust" you might correct it. You courteously added that you would be grateful for any assistance that I might render to this end. I am very glad to respond and to try to help you to an affirmative answer to the question in your paper. I believe that my own Christian convictions are not less evangelical than yours, and I believe that our foreign missionary work and workers are also truly evangelical. If I were not convinced of both of these things I should not be associated with our Foreign Board or with the Presbyterian Church. And I use the word evangelical, as will appear, in its plain and honest sense of fidelity to the full Scriptural warrant and content of the Gospel.

I will try first to indicate particular points in your paper which appear to me to be "untrue or unjust" and then I shall speak of the paper as a whole.

1. Your contrast and implied antagonism between the "humanitarian service" of the Board and "propagating the Gospel of Jesus Christ as it is contained in the whole Word of God" appears to me to be unjust and untrue and un-Scriptural. It is of course possible to divide the first from the second but not the second from the first. The Gospel includes human service. The New Testament is full of that principle. It insists on such service as one of the evidences and fruits of fidelity to the Gospel. Furthermore, it is by the expression of the Gospel in deeds as well as in words that the Gospel was preached and is ever to be preached. Indeed, in many languages there were no words which had the significance of the English or Greek words embodying the truths of the Gospel and in these languages old words had to be taken and given a new content by life, as the Incarnation and its interpretation did at the beginning. It is true that our Board is carrying on a great body of human service and any one who is desirous of doing such work can not find any better opportunity for it than here, but our Board has always made it perfectly clear that in our policy all philanthropic work is tributary to and associated with the primary aim of evangelization. I have expressed my own convictions on this point again and again. One quotation from "Missionary Principles and Practice" (1902) will suffice: "In all use of philanthropic effort, such as medical missions, relief work, etc., as a method of mission work, the dominant and determining aim must

be evangelistic. Such work is useful as securing friendship, removing prejudice, representing the helpful, unselfish spirit of Christianity, contributing to the preaching of Christ, and the revelation of Him as Saviour and Lord, the source of all life and hope, and as relieving suffering; but it is not the responsibility of the foreign missionary enterprise to care for the sickness and suffering of the world. Times of critical need may occur, as in great famines and pestilence, when a broad liberty of action must be recognized; but in general, the aim of our philanthropic work should be to contribute directly to the preaching of the Gospel, the establishment of the Christian Church, and to the fostering of that Christian spirit which will provide, through the native Church which is growing up and through the people themselves, the salutary fruits of Christianity in philanthropic and humanitarian effort. As a missionary method, philanthropic work should ordinarily be limited, therefore, by the possibility of its evangelistic utilization and influence. A small development of such work contributing powerfully in the direction indicated is better than a large development of but feeble or indirect evangelistic influence." I think it is an error in your paper and in all your books that you do not adequately recognize and set forth the full doctrine of the Scriptures, namely, that the Gospel is to be preached not by word only but also and not less, or less fundamentally, by deeds of love and mercy. And thus preached by word and deed by our Presbyterian Church's Missions true fruitage has followed. Converts have been won and churches have been established as numerous and of as true New Testament character as have resulted from the work of any other missions. You are invited to make any comparison you please, including the undenominational Missions which you have sometimes praised for what you regarded as their superior doctrinal fidelity.

2. It is not for me to presume to defend the General Assembly and the Church at large against your expressions of distrust or your intimations that the Church and the Assembly are not really evangelical. I believe that our Church is evangelical. I wish with you that it were better instructed in the doctrine and more animated by the Spirit of the Gospel, but I believe that it is officially and really a truly evangelical Church and I believe, too, that the Foreign Board has not lost its confidence. There are, of course, individuals, like yourself, who feel and express distrust, but I believe you and they are mistaken in this and that the Church is warmly and evangelically loyal both to the Gospel and to the Board and the cause which it represents.

Perhaps I should say a word regarding the footnote referring to the General Assembly in 1927 when, against my reluctance and protest, I was made Moderator. As to my action in connection with Judicial Case No. 1, I erred in unwittingly failing to note and to prevent the voting of members of New York Synod on either side of the question, to the extent to which any of them did vote. These were not, however, the only votes illegally cast. And there were other and graver errors antecedent to these for which I was not responsible and which I could not prevent. For the good and honor of the Church it is better to pass them over, but if this matter is to be brought forward the whole story should be unflinchingly told. I candidly summarized the situation at the meeting of the Assembly the following morning, and the Assembly unanimously sustained my position.

I note your depreciation of the worth of any endorsement of the Foreign Board by the General Assembly but perhaps you would think more kindly of the resolutions of the Assembly at Grand Rapids in 1924 adopted on recommendation of the Standing Committee on Foreign Missions, of which Dr. MacLennan was

Chairman and Dr. Robert Dick Wilson was a member, with regard to union and cooperative enterprises, the selection of missionary candidates, the use of schools and hospitals, and the proclamation of the Gospel which, however, the Committee did not feel bound to describe and define. These were four of the resolutions:

"That while maintaining loyally the policy established by past General Assemblies in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Missionary Work the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing such withdraw from further participation.

"That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field, and that they be requested to continue to exercise the most scrupulous care in this regard.

"That we rejoice in all the courage in which in home and Church, in hospital and school, by word and by the printed page, Christ has been preached to men, and we assure the Missionaries and native Churches of our hope and prayer that the program of simple and direct Evangelism may be so increased that the Gospel may be carried to all the people for whose evangelization we are responsible.

"That in this hour when the world's need of Christ is so manifest and desperate, when the opportunities are so great, and new doors of entrance are opened into lands like Afghanistan, which have been hitherto closed, when young men and women are offering themselves freely for service, when our Missionaries and Churches with which they are uniting are eager for a great advance, when the problems of men and of nations and of races cry out, consciously or unconsciously, for Christ as their only solution, when the experience of the past year has revealed anew to the Church the adequate resources which are available to faith and love through the grace of God, this Assembly here and now dedicates itself and calls upon the Church to consecrate herself afresh to a new obedience to the last command of our glorified Lord and to a full acceptance of His Leadership in the supreme task of making the Gospel known to all mankind and of establishing His Kingdom over all the earth."

3. You describe the impression which you say is made upon the minds of Princeton Seminary students by their conferences with representatives of our Foreign Board. The two representatives of our Board with whom the students have most contact are members of the faculty of Princeton Seminary and the full evangelical loyalty of their personal convictions has, I think, not been questioned. It has on the other hand been vouched for repeatedly by the Board of Directors and is trusted throughout the Church. As to the Candidate Department of the Board the best evidence of its attitude is in its acts. It has not recommended the declination or discouragement of a single Princeton Seminary student because of doctrinal convictions. The only specific case which you cite, of the young man recently who had been working in the Continuing Presbyterian Church in Canada, met with no discouragement whatever. He was a most desirable candidate, and was at once and joyfully appointed.

The men wanted for foreign missions are men who firmly believe and who know and have experienced the Gospel of the New Testament, and who are able and ready to go out to preach by word and life "the glorious Gospel of the blessed God" in the fulness of its New Testament meaning. So far from discouraging such men, the Board is eagerly seeking for them. And when they are found they are counselled to stand fast in the Scriptural faith and to go forth to proclaim the message of the Gospel in all their life and work and teaching. You say there is no clear evidence of this. On the other hand I think there is clear evidence in the instructions given in the annual conference with new missionaries and otherwise. For a single example I refer you to Dr. George Alexander's sermon at the Post War Conference of the Board and all the Missions, entitled, "The Gospel of Paul."

4. You say that your impression of misgiving and distrust is strengthened by the blank which is sent to those whose names the candidate for missionary appointment gives as references, and you single out for criticism from the fifth items of character and equipment which are mentioned these three - "tolerance of the point of view of others," "desire to progress in spiritual truth" and "sanity", explained as "absence of tendency to extreme views." Surely you cannot mean to imply that these are undesirable qualities in Christian missionaries! There are, to be sure, limits to toleration, just as to some other virtues, and it is not always easy to fix these limits. In your book on "The Origin of Paul's Religion" you carry as a scholar with great urbanity, the limits of tolerance of the point of view of others far beyond the point where any one would dream of carrying them in cooperation in missionary service, but there would be nothing but pure separate individualism, as you have recognized in your books, if we were not prepared to work together within the evangelical fellowship in tolerance of the point of view of others. The question of the blank, as Mr. Hadley pointed out to you, covers simply that. And this Charles Hodge defended and advocated at the meeting of the Evangelical Alliance in New York in 1873 and Dr. Patton has nobly set forth in "Fundamental Christianity" and Dr. E. D. Warfield has emphasized in his Minority Report to the General Assembly of 1928 when, referring to our troubles at Princeton Seminary, he says, "In my judgment the root and ground of the difficulties are embodied in personalities, and so far as they are not embodied in personalities, they are embodied in the lack of that tolerance which we so strongly claim for ourselves and so generally deny to others." The question on the reference blank involves no more and nothing different from this - the ability of Christian men who hold the evangelical convictions of our Church to work together in harmony and good will and mutual tolerance.

And as to "desire to progress in spiritual truth" - that is one of the clearest admonitions of the New Testament: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." "Long for the spiritual milk which is without guile that ye may grow thereby unto salvation." "To walk worthily of the lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." And how many more passages! It is men and women who long and strive for the fulfilment of these possibilities in their own lives who are wanted in Christian service at home and abroad.

And "sanity" meaning "absence of tendency to extreme views." Certainly the opposite of these qualities is not desirable. How carefully in your books do you guard against certain extreme views regarding the millennial hope, regarding mysticism, regarding extreme intellectualism and extreme experimentalism, and many others! And how earnestly Paul counsels men: "Let your moderation, your forbearance, be known unto all men." "God gave us a spirit of power and love and of a sound mind." "Soberness" is one of his emphasized virtues and Peter's, too. "Be ye therefore sober and watch unto prayer." "Wherefore girding up the loins

4/30/29

of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." This is true sanity, the sanity desired in missionaries. (Cf. Gal. V. 23, II Peter I.6).

And note the place of these questions and their relationship to other questions in the blank. "Tolerance of the point of view of others" is part of the eighth general subject. "Teamwork Qualities." Four are mentioned, as follows: "a. Fact. b. Tolerance of the point of view of others. c. Self-control. d. Flexibility. (Subordination when best of one's own ambitions and preferences.)" The tenth subject of inquiry is "Spiritual Qualities" and the subheads are: "a. Christian character. b. Vital religious experience. c. Spiritual influence on others." The eleventh subject is "Promise of Development in the Christian life" and the subheads are: "a. Desire to progress in spiritual truth. b. Eagerness for Christian service. c. Sanity. (Absence of tendency to extreme views)." Then follow questions as to the experience of the candidate in various forms of practical work and Christian service.

To twist these simple and reasonable and wise questions and to freight them with suspicion is an untrue and unjust note in your paper.

5. You say that in the "Candidate Reference Blank" "there is not one word to determine the candidate's intellectual attainments as over against his intellectual capacity; there is not one word to determine his knowledge of the contents of the Gospel." That is covered (1) by the constitutional requirements of the Church with regard to the examinations of ordained candidates by their Presbyteries which are reported to the Board. (Frequent actions of the General Assembly have dealt with this matter of the functions of Mission Boards and Presbyteries in this regard. The question as respects the Foreign Board was passed upon by the Board and by the General Assembly in 1902 and 1905 when Dr. W. M. Paxton and Dr. Robert Russell Booth and Dr. John Fox, who were then members of the Board, were particularly concerned in the decisions reached, and in 1893, 1910 and 1921. (2) By the three questions to which most space is given and which are deemed the most important questions on the "Candidate Reference Blank", namely, "Would you recommend appointment?" "If not, what would seem to be the weak points or faults which in your judgment should disqualify the applicant from foreign mission work?" "Unhampered by any questions, please state frankly your own opinion as to the general fitness of the candidate for the work of a foreign missionary?" (3) By the inclusion in the Personal Application Blank filled out by every layman and woman candidate of the four Constitutional questions propounded by Presbyteries to candidates for ordination. (4) By the following questions: "What is your habit in devotional Bible study and prayer?" "Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?" "Is it your purpose to make this the chief aim of your missionary service, no matter what special duties may be assigned to you?"

(5) By requiring from every candidate, ordained and unordained, a separate letter. The requirement is thus expressed on all application blanks:

"WRITE A SEPARATE LETTER giving in brief: (a) A sketch of your life; (b) Your Christian development and experience; (c) Your motives in seeking missionary appointment; (d) The content of your Christian Message."

As explaining what is involved the following statement is sent to every candidate who is not under care and examination of a Presbytery:

"The Content of your Christian Message.

This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address, or by personal contacts, or by both. It is of utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the Holy Spirit, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

Possibly you may never have seen this last statement. It has been in use for the past six years.

In the light of these statements I think your criticism of the blanks is untrue and unjust.

6. You criticize also the question on the application blank with regard to the ability of the candidate to "Cheerfully accept and support the decision of a majority, even if the decision is contrary to your (his) own opinions," and you are dissatisfied with Mr. Hadley's explanation that this does not refer to theological convictions but to capacity to work with others happily in attending to our main common business and in pursuing our definite and united aim even though there may be differences of opinion over questions of method and policy and judgment, and other things too. Such ability to work with others is certainly important. In the Shantung Mission in China there were three strong personalities - Dr. Nevius, Dr. Mateer and Dr. Corbett. These men were wide apart in their opinions as to missionary policy and method, but they were able to adjust themselves and to establish and carry forward one of the best missions of our Church. Mr. Hadley was right in interpreting this question in this sense, as raising not the issue of evangelical theological views, which are the expected basis of missionary appointment, but "the question of temperament and ability to work in fullest harmony with people in the small group which is usually found in a mission station."

The question on the application blank is an old, old question. It has been used for many years; in its present form for the past seven years. It has never had any reference to theological views. They are covered, as I have pointed out, in other ways.

7. You criticize also the two questions which emphasize the "paramount duty" and "the chief aim" of each missionary "to make Jesus Christ known as Saviour, Lord and Master." Surely this is just what the Church wants to be assured of in its foreign missionaries, that every one of them will set the spiritual, evangelistic purpose in the first place and, as the Board's Manual says, will make "all methods and forms of missionary service contribute to the realization of this aim." I shall refer later to your rejection of this statement of the missionary aim but I would refer here, though I shall refer again also to this, to your statement that the use in these questions of the terms "Saviour", "Lord" and "Master" is "studiedly vague." That statement is both untrue and unjust. It is the kind of statement regarding your Christian brethren which both the Scriptures and the Standards of our Church forbid. I use the term "Saviour" and "Lord" and "Master", and my associates use them

and they are used by the Board in these questions in the same sense, in the full sense, in the sincere and explicit sense in which they are used in the Gospels, in the Book of Acts, in the Epistles and in the Revelation - in that sense and in no other. If you think that they are not adequate or that they are "studiedly vague" your controversy is with the New Testament whose meaning and authority in this and in all things I unreservedly accept and with whose very words I am content.

8. You refer to the fact that on May 8, 1928, "no less than six out of fourteen ministerial members of the National Board and five out of fifteen ministerial members of the Foreign Board "were signers of the 'Auburn Affirmation'", and that four of the five in the case of the Foreign Board are still members of the Board and that Mr. Hadley, the present Candidate Secretary of the Board, was also a signer, though at the time he signed he had not become a secretary of the Board. If I were a minister I would not have signed the "Auburn Affirmation." Nor would I sign any other except the great affirmation of our Confession: "The Supreme Judge can be no other but the Holy Spirit speaking in the Scripture."

I have, however, just re-read the "Affirmation" and note the following positive declaration:

"We affirm and declare our acceptance of the Westminster Confession of Faith, as we did at our ordination, 'as containing the system of doctrine taught in the Holy Scriptures.' We sincerely hold and earnestly preach the doctrines of evangelical Christianity, in agreement with the historic testimony of the Presbyterian Church in the United States of America, of which we are loyal ministers.*****"

"We all hold most earnestly to these great facts and doctrines (i.e., the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ); we all believe from our hearts that the writers of the Bible were inspired of God; that Jesus Christ was God manifest in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have our redemption; that having died for our sins He rose from the dead and is our everlasting Saviour; that in His earthly ministry He wrought many mighty works, and by His vacarious death and unflinching presence He is able to save to the uttermost."

In their positive affirmation surely these men are as much entitled to be trusted and believed as you and I think we are, and if I understand at all the positions and principles of Dr. Charles Hodge and Dr. Patton there is basis here for righteous Christian cooperation.

9. The second part of your paper is devoted to my "utterances" as a "cause of disquiet regarding the Foreign Board." And the terms of your letter and the expressed suspicions and implied charges of your statement are a summons to self-defense. I have been associated with the foreign mission work of our Church in our Board for thirty-eight years. I have tried to serve faithfully and efficiently and I do not think the service needs to be vindicated to men. There is a Master whom you and I are both trying to serve and His judgment is the only judgment which need much concern us, and you and I are both clearly known to Him. But one is glad of the opportunity to bear his Christian witness to our glorious Lord and His Gospel and to seek to relieve the foreign mission cause, to which long ago I gave my whole life from the suspicions and distrust which you think my utterances have brought upon it.

The chief ground of complaint and criticism in your statement with regard to me relates to the little book "Are Foreign Missions Done For?" and its statement of the aims of foreign missions. Inasmuch as this statement of aim is quoted in the book from the Board's Manual, where it has stood in its present form for many years, I am glad to retire for a time, with the little book, into the background and shall take up your attack on the statement of the missionary aim, to which also reference was earlier made. The statement which you criticize is as follows:

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

You object to this as "evasive and vague" and because it does not explicitly "declare the absolute necessity for every missionary of belief in the virgin birth of our Lord, in His bodily resurrection, in His substitutionary death as a sacrifice to satisfy divine justice, in His supernatural return, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone, in salvation by the sovereign grace of God."

In reply I would say: (1) This statement of the supreme and controlling aim of foreign missions was prepared in its present form by a committee of the Post War Conference of the Board with representatives of the Missions held at Princeton in June 1920. The Chairman of this committee was the Rev. J. Walter Lowrie, D.D., of China, later secretary of the Bible Union of China. It was he who helped to form this statement, which the Conference unanimously adopted for just what it was intended to be, no more and no less. It was not a statement of the doctrinal content of the Gospel message. It was the briefest possible declaration of the central purpose of missions with due subordination of its various elements. That central purpose most assuredly is to make known our Lord Jesus Christ the Saviour of the World. (2) The statement is absolutely and faithfully Scriptural. It gathers together the words and thoughts of the Great Commission in its various forms: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." "And He said unto them, Go ye into all the world, and preach the Gospel to every creature." "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

All your criticisms of the aim as stated are equally applicable, some of them more so, to the last commands of our Lord. These commands do not mention the things you require to have mentioned. They do not contain certain ideas which you disapprove. Your views explain away and even attack the clear meaning and the very words of the Great Commission as Matthew records it.

(3) You summarize your criticism of the statement of aim by saying "In short, there is no hint here that the foreign missionary has a message to mankind lost in sin, that that message is contained solely in the Bible as the Word of God, and that the heart and core of the message is found in redemption by the

precious blood of Christ." I think that any fair and candid Christian mind will find not only a hint of these things but far more than a hint in the plain, honest words of the aim if honorably and fair mindedly construed. These and other elements of the Gospel would be included in a statement of the content of the message which the missionary is to make known, but they do not naturally or essentially fall in a sentence-statement of the central and controlling aim. That aim is to make our Saviour and Lord, Jesus Christ, the Son of God, known to the world. Paul writes to the Ephesians, "Unto me who am less than the least of all saints was this grace given to preach unto the Gentiles the unsearchable riches of Christ." Some of those riches he proceeds to unfold but by no means all, and he makes no mention of some of the particulars in which, of course, he believed but all of which he never attempted to summarize in any statement of his central, single missionary purpose.

I think you make three great mistakes here (1) You confuse the statement of the aim of missions to proclaim the Gospel of Christ with the statement of the content of the message of the Gospel. (2) You allow your suspicion and distrust of others, your judging as you would not be judged, to deflect and poison your view. When you call Jesus Christ "Lord and Master" you say the words are used honestly, but when I call Him so, the words are used dishonestly. This is "untrue and unjust." It is more than that. Paul says explicitly, "No man can say Jesus is Lord but in the Holy Spirit." You appear flatly to dispute Paul and to believe that men can call Jesus Lord by the evil spirit. Our Lord spoke some stern words about this kind of judgment. (3) You unmistakably imply that the failure specifically to mention certain great doctrines is evidence that those doctrines are not believed.

10. I will go on to deal specifically with this point. You say that "the vagueness which characterizes this utterance (i.e., the statement of aim) also characterizes the whole booklet (i.e., "Are Foreign Missions Done For?") There is in it no mention of the virgin birth of our Lord and of the absolute necessity of belief in it for every missionary, no mention of the bodily resurrection, no mention of the full truthfulness of Scripture (indeed no mention of Scripture as such at all) no mention of the supernatural return of Christ, no mention of the new birth of believers, no mention of justification by faith, no mention of the atoning death of Christ."

Before examining this statement and the implications which you put into it and the inferences which you draw out of it, I wish to make my position unmistakably clear. I am an evangelical Christian believer. I accept all the facts, all the doctrines, all the truths of the New Testament. I stated my convictions summarily in an article in the International Review of Missions, October 1923, on "Missionary Cooperation in Face of Doctrinal Difference", as follows:

"Before attempting to answer these questions, the writer of this paper ought perhaps, in order to avoid all misunderstanding, to state his own point of view. He accepts the whole of Christianity as set forth in the New Testament. He believes unqualifiedly every article of the Apostles' Creed. No language is adequate to state his conception of Christ. He believes that He is more and greater than any words can ever express, 'the Word made flesh,' God incarnate, reconciling the world to Himself, the only Saviour, our Lord and our God. He believes in the truthfulness of the record of Christ's life, including His miracles, and rejoices with great joy in the miracle of the Virgin Birth and of the real Resurrection of Christ and of His future personal advent. He believes

that it is God alone who through Christ saves men, not by their characters, nor by any work of righteousness which they can do, but by his own grace through the death and life of His dear son. As to the Bible, he accepts the doctrine of the Westminster Confession and regards its authority as supreme, not in faith only but also in the practice, conduct and relations of men. I am afraid this may seem to many very antiquated and unmodern, and the writer must be prepared to accept whatever limitations of value in the modern mind such views set upon his judgment as to the doctrinal limits of tolerance and the doctrinal basis of cooperation."

As to our Lord, I spoke fully and definitely in the Moderator's sermon at the General Assembly in 1928. I am no theologian and I did not and cannot speak in terms of systematized theology (which I respect and believe to be necessary) but I believe in the Saviour and His glory and His redeeming work as deeply and truly and lovingly as you can believe in Him. I tried to say this at the Assembly in Tulsa. These were some of the words I used:

"There is nothing good or great that we will not say about Jesus. There is no claim that we will not make for Him. There is naught that we can say about God that we will not say also about Jesus, 'the Son of His love; in whom we have our redemption, the forgiveness of our sins; who is the image of the invisible God, the first born of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is above all things, and in Him all things consist. And He is the head of the body the Church; who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things upon the earth, or things in the heavens.'

"We will say about Jesus all that all the creeds have said and then we will say that He is more than this. All that men have said or even can say about His glory, His beauty, His power, His deity we will say. He is all this and He transcends all this. Here let us stand each for himself and all of us as Christ's Church and henceforth let no man trouble us for we bear in our mind and in our heart, in our spirit and in our body the marks of the Lord Jesus.".....

"But all words fall short of the reality with regard to Christ. If He were nothing but a good dead man who spoke and wrought as wisely as He knew long ago in Palestine, who died bravely on a Cross with no hate of those who did such hateful wrong, and over whose undisturbed grave the Syrian stars look down, then we should have much scruple lest we should wrong His memory with excess speech. Indeed long ago

we should have found the adequate words to describe His humanity. But to us Jesus Christ is not a good dead man but God, the living God, our Risen and Living Saviour, and we will use all the language we have and deem it simple and poor to utter the wonder that is beyond all utterance.

"Nevertheless we can make our confession. We confess Him in the august symbols of our historic creeds and confessions."

You may not call these "vague and evasive" words. You may not call them, as you do call the sincere and earnest utterances of our missionaries and of the secretaries of our Board, "perfunctory lip service." If you do, you will have to answer before our Lord and Judge; nay you will receive even now in your mind and character God's inevitable penalty upon such un-Christian and un-Christlike judgment of a man on his fellow Christians. Let us both be mindful of our Master's words. (Matt. VII. 1-4).

Now let us examine this present criticism. [(1) You say that my little book does not mention the Virgin Birth and its place in Christian faith. That is true. Neither is it mentioned in your book on "The Origin of Paul's Religion." You there set forth the details of Jesus' life which were known to Paul but you make no mention among them of the Virgin Birth. The single mention of it in your book "What is Faith?" is in the question which is asked in a purely incidental and secondary way, "What has it (i.e., simple trust like that of the Centurion) to do with a question of fact like the question of the virgin birth?" (p. 91). You go on on this same page to state what we need to know about Jesus. You do not mention the Virgin Birth. Those two books are serious and competent theological studies. One might expect to find clear mention in them, especially in a discussion of "What is Faith?" of all that the writer deemed essential. You omit the Virgin Birth in these studies of the content of Paul's Gospel and of the Christian faith and then condemn my poor little booklet on our foreign mission duty because I do not mention a truth which I had no occasion to mention here but which I joyfully believe and have set forth elsewhere at greater length and particularity than I have seen or heard of in any writings of yours.

And are you prepared to condemn every book that does not set forth the Virgin Birth of our Lord and of absolute necessity of belief in it for all Christian preachers and teachers? Dr. Patton has written a noble book on "Fundamental Christianity." Surely he will deal with the Virgin Birth here as you require. Does he? Not once does he mention it, save incidentally in the mention of the Virgin Mary and the Roman doctrine of the Immaculate Conception. In Dr. A. A. Hodge's "Popular Lectures on Theological Themes" there is, if I am not mistaken, a single reference to the Virgin Mary and not a word about the theological significance of the Virgin Birth. Even in the three great volumes of Charles Hodge's "Systematic Theology" the index does not mention "Virgin Birth". It refers only to Roman ideas of the Virgin Mary. And in the text the fact and the doctrine of the Virgin Birth receive

almost no attention. Under "Particular Passages which teach the Divinity of Christ" no reference is made to the Virgin Birth. Under the Person of Christ there are a few references to it, chiefly relating to the human nature in Jesus and the substance of His body. There is no reference whatever to the place of the Virgin Birth in the Christian message nor any such treatment of its theological significance as one finds, for example, in Du Bose's "Soteriology of the New Testament."

Do not misunderstand me. I believe in the Virgin Birth and I regard it, in Dr. George Alexander's words, as "a peculiarly precious truth." And I know that of course Dr. Patton believes it. But the idea that failure to mention it implies disbelief and that every book which omits it is unevangelical is untrue and irrational. Consider the result of the application of your requirements here to the volume entitled "Biblical and Theological Studies by the Faculty of Princeton of the Founding of the Seminary" (1912). It is a great volume of 634 pages. Here, surely, one would feel that he had a right to expect a full statement of the Gospel which the Seminary was established to teach, a presentation of the essential and fundamental teaching of Christianity, setting forth with special clearness the Christian message for our time. Dr. Patton in his opening paper says, "My theme embraces the entire circle of theological learning." Your criticism of our statement of aim is that it is not enough to speak of the circle; all the contents of the circle must be explicitly spoken of also, and you name certain contents whose verbal omission is proof of unevangelicalism and of a vague and evasive insincerity. Well, let us see. This huge and sincere theological volume contains not a single reference to the Virgin Birth. The one reference to the Second Coming of Christ is in a paper by Dr. Erdman. That is the only one. There is a paper on "Sin and Grace in the Koran" but none on "Sin and Grace in the Gospel." There is a "Study of Jonathan Edwards" and another of "The Aramaic of Daniel" and another of "The Shepherd of Hermas" but none of "the truthfulness of the Scriptures", of "the new birth of believers" of "justification by faith", of "the atoning death of Christ." What if one should use your own words: "What sort of a Gospel is it from which all that makes a Gospel has thus been left out? In this vague message the offence of the Cross is done away but so is the glory and the power." These words might far more justly be used here than with regard to my little missionary book. This is a great theological presentation of the Gospel offered in commemoration of a century's life of a great school whose business it is to set forth the content of the Gospel. But I will not use your words. I think the volume is a worthy Christian production and one of the best things in it is the passage in your paper, where, more adequately than any where else, you recognize (p. 575) the Pauline doctrine of the Resurrection. And I think its omissions are justified on the ground on which you justify omissions in Paul's Epistles, namely, "It is omitted not because it is unimportant but on the contrary because it is fundamental" (p. 562). I think that is a valid justification of these "Biblical and Theological Studies" with their vast omissions. I think it is valid in the case of many omissions in your books. Will you not be equally fair-minded toward others?

(2) You say there is "no mention of the bodily resurrection" in my little book. The Resurrection is mentioned more than once and by that I

mean the bodily Resurrection of our Lord, but I did not use the phrase. Neither have you used it in a single one of your three books which I have read. And it is not used in the New Testament? The New Testament is content to speak of the Resurrection, meaning the real and actual Resurrection of our Lord and I am content with the language of the New Testament. And as to the reality of the bodily Resurrection of our Lord I hold with Paul that it is the supreme fact and truth in Christianity.

(3) You say there is "no mention of the full truthfulness of Scripture (indeed no mention of Scripture, as such, at all)." Again you are mistaken. The Bible, the New Testament, the Word of God are all mentioned repeatedly. The full truthfulness of Scripture is everywhere assumed. I accept joyfully, and we expect each missionary to accept, the doctrine of our Standards with regard to the Scriptures. But I must honestly say that there is something which appears to be not altogether candid, I will not say "evasive", in your own references to the inspiration of the Scriptures. One notes the care with which you refrain from facing certain issues and from using the language of some of those whom you allow to think that you agree with them. And do you or do you not agree with Dr. Patton's position in "Fundamental Christianity."?

(4) You say there is "no mention of the supernatural return of Christ". Two of your three books make no mention of it. I find no mention of it in A.A. Hodge's "Popular Lectures." As for me I have cherished this faith and hope for forty-two years. My boyhood ministers, one a graduate of Princeton Seminary and all the orthodox of the orthodox, spiritualized this truth completely out of the Bible but I learned it at the Northfield Conference when I was a Sophomore in college and I have lived with it and in it ever since and have gladly borne some reproach because of it. I wrote a little book on it and have again and again preached it. I think I have borne ten times the witness to it which you have borne. But it did not seem to me to be necessary to introduce it into this little defence of missions. I was writing to defend foreign missions against their enemies. I did not realize that they would need to be defended from their friends.

(5) You say there is "no mention of the new birth of believers, and no mention of justification by faith, no mention of the atoning death of Christ." You qualify this by recognizing "one bare mention of the Crucified and ever-Living Lord." What would you think of the spirit of the statement that there was "one bare mention of the Virgin Birth" and "one bare mention of the revelation in "What is Faith?" But again you are mistaken. Those truths are either stated or implied or assumed in my booklet. More than this was not called for in the nature and purpose of the little book. It was not an attempt to set forth the content of the Christian message. It was simply a short and earnest presentation of the claim that Christ is the only and the sufficient Saviour.

11. The claims of Christ are not kept in the background. The little book is full of their assertion. It maintains, throughout, the sole sufficiency and universality of the Gospel: "Christ needs nothing from any one. No other religious teacher has any contribution to make to Him. In Him dwells all the fulness of the Godhead. He is the final and sufficient revelation of God and the only Saviour and Redeemer of man. This is the New Testament representation. It is the solid and unalterable foundation of foreign missions. Foreign Missions are not a search for a new and better religion. They are not an attempt to find something that is not already in Christ. They are the effort of those who have heard of Christ to take what they have heard to the world in order

that all men together may learn more of Him." (p.36) It conceives Christ, as the Scriptures do, as "the unconscious Desire of the Nations, the one answer to all the problems of the soul of man, his one Saviour and his only hope. A fundamental conviction for our Church in the work at home and abroad is this conviction that it has in Christ the sufficient Gospel. The Church is not looking for a new and different Gospel. It has found the one and only Saviour." "The Christian faith is a truth and a treasure greater than any other that we possess. It is our duty to share it and to appeal to all men everywhere to take it as their own. It is theirs by the same title that makes it ours and there are depths in it which will only be found as we explore them together apprehending with all saints, as alone we can, the full dimensions of the love of God, and all attaining, as the only way in which any of us can attain, the unity of the faith and the stature of the fulness of Christ. The truth that we need to keep in view and that it is easy to forget is that Christ is greater than all our thoughts about Him and that as the whole world comes to know Him and to accept His Lordship new glories hitherto not seen in Him will appear. But these glories are in Christ. They are not in the religions or racial cultures of Asia. And the revelation of them will not come from those religions or cultures. It will come from Christ as the result of a larger belief by mankind in Him and a larger application of His grace and power to human life throughout the world. This is the lesson we need to remember. Our ideas about Christ may be true as far as they go, but they do not go far enough. We may not hold that they are complete. But Christ is complete. In Him dwelleth all the fulness of the Godhead bodily." (p.42). "Christ is absolute and final and He and His religion are to prevail absolutely and finally." "It is Christ that we Christians owe to all men here and throughout the world. If this position be regarded as narrow and fanatical, then we must accept such condemnation. Only we are sure that the same judgment must apply to the whole doctrine of the New Testament. The foreign missions enterprise recorded there rested upon precisely this view of the uniqueness and sufficiency of Christ. The early Church believed that there was none other Name given among men whereby they must be saved. All men everywhere needed Christ and Christ was enough. Neither Greek, nor Roman, nor Semitic religion had any correction to make or any supplement to add to Him. And the modern foreign missions enterprise stands on the same ground. It is the endeavor to make Christ known to all mankind, that all mankind together may live in Him and find in Him more and greater treasures than any one race or any one soul can find alone. Each race and each soul for itself can find in Him all that it knows that it needs, but only mankind altogether will discern the full depths of human want and the infinite fulness of Christ's supply. He is adequate indeed to the full needs of each soul only because He is the whole world's sufficient Saviour:

'In Him is life provided
For all mankind and me.'

"I would rejoice to see the missionary enterprise brought in our day more clearly and loyally and uncomplainingly than ever to those fundamental ideas with which it began, and to see it disentangled, as far as we can disentangle it, from a great many of the compromising fellowships in which it finds itself, and released to do its pure, elementary, rational work down at the foundations of human life in relating men one by one to Jesus Christ as Lord and Saviour." (p.102) "I grant that a man's judgment here will depend altogether on what his estimate is of Jesus Christ. If Jesus Christ means nothing to him, why, he will not see any necessity on the part of other men for knowing about him. But if Jesus Christ is all there is for us, if we know that He is all there is, then we cannot but recognize the inherent obligation in wealth like that to be shared with all who have not yet

come into its possession." (p.108). "The missionary enterprise is the proclamation of the One Name given under Heaven among men whereby we must be saved, and there is nothing in any non-Christian religion to be added to the glory of Christ or to the fulness of the revelation of Christ, howbeit we so imperfectly apprehend it still. Inside the Christian spirit burns the old resolution that glowed in St. Paul's heart to whom it would have been 'woe', if he had not shared the Christ he knew. Would that we might get back again to the foreign missionary enterprise in the pure, naked spiritual reality of it, as Christ called that little group of men and women around Him at the first, who had no nations back of them, who were not going to speak for any race. They were just a little group of individuals whom Christ had redeemed and who knew their Redeemer, and He told them to go out and share what they had in Him with all the world. That is what the missionary enterprise has always been. That is what it is today - Christianity stripped of all accessories and secondary accoutrement, just Christ, Himself, to be offered to the whole world for which He died." (p.141).

These are only a few expressions from this little book. It is a poor little thing but it is not the vague and evasive and unevangelical thing you allege. And of the hundreds of evangelical men and women who have written or spoken about the book you are the only one of whom I have heard who condemns it. One of the warmest and most grateful of the letters of commendation is from an old friend, Dr. Albertus Pieters, of Holland, Michigan, as conservative in his theology as you or I can ever hope to be. There is enough evidence in sheaves of letters at hand that the little book has fortified evangelical conviction and confirmed true missionary devotion. I will not quote them - yet I will quote from several that you may know the feeling of some not one whit less zealous than you:

"I have just finished the reading of your book, so kindly sent to me, entitled 'Are Foreign Missions Done For?' It is now after twelve o'clock, P.M. I cannot express to you the joy I received in reading it. After having much of my former zeal for missions dampened by recent post graduate studies in the University of - and the coldness of the churches that I have tried to interest in a feeble way, I now rededicate myself anew to the task of missions and resolve to do my best to give and stimulate giving in the little church I am called to serve.

"I can fully appreciate the difference between 'The religion of the good dead man' and the 'Religion of a good living God.'"

* * * * *

"On the day that your little book 'Are Foreign Missions Done For?' came to us, I read it and decided to write you at once in regard to a further distribution of it. I probably felt that you know your own business, but in the light of some college periodicals recently received I know my first impulse was right.

"I would like to have the whole thing, or perhaps only the chapter 'Christ is Enough' printed for large distribution among our college organizations."

* * * * *

"The more I read this volume the more I am impressed with its value and importance, coming especially at this time. It is the ablest defense or justification of Foreign Missions that has yet been sent forth. It will be sure to strengthen those who are faltering and win over those who are hostile or who are lukewarm and indifferent. The great Head of the Church must have put it into your heart to write it and I am sure will use it in stirring the whole Church up to a renewed sense of its great responsibility. in regard to the whole matter."

* * * * *

"For quite a long time I have wanted to write to you. After reading your recent booklet, 'Are Foreign Missions Done For?' I cannot refrain from writing. I want to thank you with all my heart for the stand and the messages in that booklet. Fundamentally, while defending the foreign mission movement from modern criticisms, it is a call back to the original motive of foreign missions. I found myself in complete agreement with every page of the book."

* * * * *

"I have just read 'Are Foreign Missions Done For?' at one sitting and I can't resist saying how wonderful it is. To my mind it is the most unanswerable argument I have ever seen. I do hope somebody is giving it wide circulation. There is too much loose talk going about, even among people who know better, about one religion completing or complementing another. You are right, Christianity needs no completion - it is complete - it needs discovery."

* * * * *

"Reading this wonderful little book of yours I feel convinced that you still stand firm on the old reliable Faith once delivered unto the Saints."

* * * * *

This last is from the "Church of the Lutheran Brethren." I am ashamed to have quoted these. I dare to use Paul's words: "I am become foolish; ye have compelled me."

12. There is much more in your statement which should be reviewed, but I have written quite enough and more than ought to have been required. I could answer some of your criticisms by quoting from your own books the statement of the very truths for which you condemn me. There are two things more of which I shall speak. (1) The first is this: I find myself in deep and thankful accord with almost all of your great convictions. I am full of admiration and gratitude for "The Origin of Paul's Religion" and agree with you in your emphasis on the historicity and supernaturalness of the facts of Christianity's beginning and the necessity of the great Christian doctrines undetachable from these facts, on the need of reasoned doctrinal statement and defense, on the great doctrines of sin and faith, on the Person of Christ, on miracles, on Christianity as a message as well as an experience and a life, and I might go on with the long list of all the evangelical convictions. Where I differ from you is at the

points where, as it seems to me, you differ from the Scriptures. Some great Scripture truths you ignore or qualify. You twist or interpret some passages out of their plain and obvious statement. You use non-Scriptural, even anti-Scriptural forms of thought and expression. When apparently contradictory ideas or statements are found in the New Testament you modify one or the other or both to fit your scheme of thought instead of accepting them both just as they are without qualification as parts of larger truth or life which comprehends both without any minimization. You do no justice to Paul's moral and social applications of the Gospel and you even indulge in a fling at some ministers who read the sixth chapter of Ephesians to their people. There are illustrations in your paper which we are considering. There you use some words in your statement of essential doctrine which are not found in the Scriptures at all. I can state my convictions wholly in the very words of the Scriptures. You use repeatedly the phrase "the gospel of the Cross". This phrase is not in the Scriptures. The New Testament knows "the Gospel", "the Gospel of Christ", "the Gospel of the Kingdom", "the Gospel of peace," "the Gospel of God", "the everlasting Gospel", but it nowhere uses the phrase "the Gospel of the Cross" and the use which you make of that phrase implies interpretations both of the idea of the "Gospel" and of the idea of the Cross which do not do justice to the full New Testament teaching. The Gospel is not the Gospel of the Cross only, not even of the Cross of Christ only. The Gospel is the Gospel of Christ which includes the Cross and what preceded the Cross and what followed the Cross. The same defect marks your use of the idea of "salvation only by the Cross," and your criticism of my reference to the "redeeming life" of Christ. Your view certainly does not do full justice to the Scriptures nor does it represent the true Scriptural proportion of truth. You say in "What is Faith?" "Christ touches our lives, according to the New Testament through the Cross." (p. 143 but compare Heb. II.18; IV.,15,16.) "The Cross of Christ is the special basis of Christian faith". (p.144-But compare I. Cor. XV. 17). "The Cross by which salvation was wrought." (your statement; But compare Rom. I.16,V.10). You do not and cannot too much exalt the Cross of Christ, but you can and you do fail to set it in its Scriptural place and relationship and you neglect to relate it adequately to the full truth of the New Testament. You do not give their full Scriptural place to the Incarnation prior to the Cross or to the Resurrection and many other aspects of the full truth of the Gospel. You justly emphasize the fact of the Resurrection and its evidential significance but you do not adequately set forth its relation to the redeeming work of Christ, its place in our salvation, or its practical and dynamic significance in the life of the believer as the New Testament sets forth all these aspects. You do indeed in brief references couple the Cross and the Resurrection in their relation to salvation. In "What is Faith?" you speak of "the Gospel of redemption through the Cross and resurrection of Christ". (p.p. 154,151). Also "The Origin of Paul's Religion," p. 167. In view of your criticism of my use once of the word "Spirit" with a small "s", one notes that you habitually write "Cross" and sometimes of late, though not earlier, Virgin Birth with a capital and the "resurrection" without it.) But you criticize my truly Scriptural reference to the "redeeming life" of Christ (Rom.VI.,1-11;VII,4;VIII,i-14).

The New Testament teaching is far richer and freer than your view appears to be. It teaches not that the Cross saves us or that we are saved by the Cross. It teaches that Christ saves us, and that He saves us by Himself, by His death and by His life. How rich is Paul's orientation and proportion of these truths! "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the Death of his Son, much more, being

reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. V., 8-11). Let any one take his New Testament and read it through, marking every reference to the Cross and the death of Christ and every reference to the Resurrection and the life of Christ and compare the result with the proportions of these glorious facts and doctrines in your emphasis. "Christ died for our sins" you quote often and you cannot quote too often. But only occasionally do you add "according to the Scriptures" and still less frequently do you complete the quotation and add "And He hath been raised on the third day according to the Scriptures." Of course you believe this and rejoice in it, but you do not relate these truths as Paul does and you substitute the Cross which might have been without the Resurrection for the place of the Resurrection which included the Cross. The Cross without the Resurrection would not have saved us. Paul proceeds in this very chapter to declare in language which takes our breath away: "If Christ hath not been raised, your faith is vain, ye are yet in your sins" (I. Cor. XV. 17). And one might go on to speak of Peter's teaching of the relation of the Resurrection to regeneration and salvation. This full Gospel of the New Testament is the glorious Gospel. I do not share your view that it can only be preached offensively. The Cross is indeed to many a stumbling block. Paul and Peter both realized and declared this. Paul also said: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye imitators of me, even as I am of Christ." "Giving no offence in anything, that the ministry be not blamed. But have renounced the hidden things of dishonesty, nor walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." There is clearly in Paul's view a vast difference between the preaching of the offence of the Cross and the offensive preaching of the Cross. The word for "offence" which Paul uses in Gal. V. 11 and I. Cor. 11., 23 and which Peter uses in I. Peter 11., 8 is the very same which Paul uses in Rom. XIV., 13 and XVI., 17, and which the Saviour uses in His dreadful warning in Luke XVII. 1, 2, and which in the American Standard Revised is translated in all these passages not "offence" or "offend", but "stumbling block" or "cause to stumble." It were well if we remembered these words in our Christian fellowship within and in our proclamation of Christ and His Gospel to those who are without: "Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." I know that in the parallel passage in Matthew the words "little ones" are followed by the words "that believe in Me," but surely the Spirit of Christ would not have us think that the Tender Shepherd of His little ones, who left the ninety and nine safe sheep in the fold to hunt the one that was lost, would be pleased with the thought that His disciples should measure their fidelity by their success in "offending", in "causing to stumble" the feet that out of the way.

And a great deal more might be said of the failure of your book to set forth "the full Scripture doctrine of the grace of God," to use your own phrase. But I do not suspect or reproach you as heretical or unevangelical. I believe that God and the Gospel and its grace are supernatural and infinite and if they are, while we may know them surely and truly, we may know, as Paul

himself says, only in part. But we are Christ's true disciples none the less, and we ought to love one another and walk together "comforted each of us by the other's faith", and making up each of us what is lacking in the other.

Perhaps you will be tempted to dismiss what I have just been saying as the simple, unsophisticated talk of one who is unschooled in theological systematization and no scholar in the field of theological controversy. It is even so. I do not pretend to be anything but a simple, Bible-Christian who holds that under the grand liberty of our Confession he is free to believe all that he finds in the Scriptures as he finds it there and to reject whatever he sees which contradicts or deflects or malforms the rich and varied truth of the Scriptures. If anything that I say here or elsewhere is at variance with the Scriptures, if it declares what the Scriptures do not truly declare, or fails to declare what the Scriptures do truly declare, I shall be glad to have it shown and shall rejoicingly leave any error for the truth. Is this not evangelical?

(2) And now lastly, you say "What is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified - not in some pale modern sense but as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? If it is, then we can support that Board?" I do not like the slurring reference to the light which the sacrifice of life by men may help us to see in the divine fulness of the meaning of the death of Christ. But your question can be answered with an answer absolutely flat and clear. I ask you to read Dr. George Alexander's sermon at the Conference of the Board and the Missions in 1910 on "The Gospel of Paul." There the Gospel is described which the Board exists to spread abroad. The Foreign Board exists and its missionaries are appointed and maintained for one supreme purpose, namely, to proclaim to the world the Gospel of Jesus Christ, Incarnate, Crucified, Risen, Alive for Evermore, the Sinless One, the only Saviour, "who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in light unapproachable; whom ^{no} man hath seen nor can see; to whom be honor and power eternal. Amen."

I said at the outset that I would speak finally of your paper as a whole. Perhaps, however, it is hardly necessary to do this except to say that the particular items of evidence which you have presented as justifying your negative answer to the query "Can Evangelical Christians support our Foreign Board?" appear to me to be inadequate and, as I have sought to show, so unfounded, that one wonders how a just and brotherly Christian view could have rested upon them so grave an inquiry and so grave a proposal as the establishment of a rival foreign missionary agency in our Church, independent of the General Assembly and supported by members of our Church who proclaim their fellow members to be unevangelical. And you rest this inquiry and this proposal on unwarranted impressions regarding a few questions on the "Reference Blank", a few thoroughly sensible and right letters from Mr. Hadley in explanation, a criticism of a Scriptural statement of our missionary aim, a few random and detached quotations from things that I have written, a mass of your own suspicions, and arguments from silences which your own books would not bear. My utterances which you have quoted here, I believe, both

true and Scriptural but you might have quoted, if you had willed or known, a great mass of statements in addresses and books which you could not misuse as you have misused those in your paper. A man like you, devoted to scholarship, could not give his time to reading such simple books as mine, but they are loyal books, and their teaching has sought to be faithful to our Divine Lord and His Word.

The paper, as a whole, is as "untrue and unjust" as it is in detail. It is not worthy of you or of the Gospel or of the fellowship of the Gospel. And I do earnestly trust that what I have said in this letter will lead you to lay it aside, to dismiss your distrust and to join generously and faithfully in our great task of carrying to the non-Christian people the Gospel of Christ, "the full Scripture doctrine of the grace of God." And look at the real work before us here at home - in ignorance and unbelief, in slackness of moral and social standards, in sin and infidelity, in imperfection and unworthiness of faith and life in the Church, in the need of men everywhere for Christ. Contend for the faith within the Church but with equal zeal proclaim it to those who are without.

And now one more quotation from what you have written, not in this present statement of yours with its proposal of division and schism in our Church and its work, but in the closing paragraph of your book "Christianity and Liberalism."

"Is there no refuge from strife? Is there no place of refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passion of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

Yes, this is the place. But once again we cannot stop at the Cross. Beyond that there was an empty tomb and a Risen and Living Lord. "United with Him in the likeness of His Death", shall we not also be united with Him and therefore with one another "in the likeness of His Resurrection." Can we not, my friend, put away all this bitterness and railing and suspicion and be kind and tender-hearted and trustful? And can we not be spared the shame and waste of such a baseless controversy as a controversy like this between you and me would be and give ourselves and all our strength to better and truer things? Is not Paul's counsel, "walk in wisdom toward them that are without, redeeming the time," doubly applicable to our relationship and our work within the company of us who truly love and wish truly to serve our Common Lord?

If what I have written does not avail to persuade you and if you still think that it is your duty to publish your paper, surely it is only fair and right that my answer should be published with it. In that case I am prepared to meet my proportionate share of the expense. But, my dear friend, there is a more excellent way.

Very faithfully yours,

Dr. Machen's Pamphlet - "Modernism and the Board of Foreign Missions
of the Presbyterian Church in the U.S.A."

This pamphlet of 110 pages was sent out by Dr. Machen just before the meeting of the Presbytery of New Brunswick in Trenton, New Jersey, on April 11, 1933. I received a copy on April 10th but had no time to give it a careful reading until after the meeting of the Presbytery. Even if I had had time, I think I should still have done as I did, and confined myself to the statement presented here as Chapter V. The only thing on which the Presbytery was called to vote was the proposed overture. That was the matter to be dealt with, not the statements of Dr. Machen, which might have been answered one by one without altering at all Dr. Machen's attitude, which does not rest on the arguments which he presents in the pamphlet but which existed before most of these incidents occurred and would exist if they had not occurred.

Now, however, I propose to deal with them.

First, a word should be said with regard to the introduction which Dr. Machen has prepared to the edition of the pamphlet issued since the meeting of the Presbytery. Dr. Machen says here that after he and I had each used the hour allotted to us, the previous question was moved in accordance with my expressed desire not to engage in controversy. I expressed no such desire. I said I did not intend to engage in either controversy or debate but was present at the Presbytery's invitation simply to try to help it to think and act aright in the matter of the proposed overture. No expressed desire of mine had anything whatever to do with the moving of the previous question. Dr. Machen further says "No sensible person can have confidence in a Board which does not welcome open discussion of its policies with those to whom it appeals for funds." The Board welcomes all fair and just discussion now and always. As to the phrase, "those to whom it appeals for funds," Dr. Machen declares that he does not support the Board and advises others not to do so. And this statement declares that the Board "is deeply involved in Neutralist and destructive propaganda." This statement is not true and the evidence presented does not justify it. What is this evidence? The Pamphlet is in seven sections. It must suffice to deal with what is crucial in each.

1. "The Attitude of the Board of Foreign Missions toward the book -
"No-Thinking Missions."

The Board had no responsibility whatever for this book or for the movement which produced it. When the movement was launched the Board did what it could, which was not a great deal, to influence it and hoped for real good as a result of it. It gave expression to this hope which so far from being reprehensible as Dr. Machen thinks, was the right and Christian thing to do. The members of the Board, purely as individuals, were on the Committee which projected the inquiry, as were members of other evangelical churches but these had nothing to do with writing the Report. As individuals they assented to its publication. Like others they no doubt both agree and disagree with it. They are both loyal evangelical Christian believers.

When the Report appeared two courses were open to the Board: to ignore the Report, or to ^{express} its mind with regard to it. If the Board had taken the former course it would have been still more severely criticised by Dr. Machen. The Board felt that it must make it clear that it had no responsibility for the Report and and that it must express its mind both for its own sake and for the sake of the Church, and it did so with perfect clearness in the manner which comports with the dignity and tradition of the Church. It set forth the six fundamental issues on which its position was at variance with the position of the Report. It did so positively and unequivocally and then, like the honorable and truthful body that it is, it recognized elements of good in the criticisms and suggestions of the Report as to some of the methods of missionary activity, which, it said, could be acknowledged only as "taken apart from its theological basis." The Board's actions and the various statements which it has sponsored, have been recognized throughout the Church and around the world as a clear and unmistakable affirmation of the Biblical, evangelical basis and nature of the work of foreign missions as held unshakably by ~~the~~ our Board and Church. The Board is not open to criticism because it spoke with dignity and self respect and not with violence and malediction. No statements from any Church or missionary body have been more clear and complete than these which have gone from our Board.

II. "The Case of Mrs. J. Louisa Suck."

All those who have had any responsibility in this matter are content to endure the assaults which have been made upon them from one side by Dr. Machen and from the other by the "Christian Century," and the magazines. This "case" will be judged by One higher than all of us and we will await His judgment. Mrs. Suck's published views are not in accord with the faith she professed when she was first appointed a missionary and with the faith of the Church, but a great deal needs to be considered of which the critics of Mrs. Suck and of the Board are ignorant and must be allowed to remain ignorant. It is enough to say that the Board has tried to act as a Christian agency with its obligations to our Lord Jesus Christ ever in mind and that it has acquiesced in Mrs. Suck's honorable request to be released from connection with it with deep regret that there could not have been another and very different issue.

III. "The Board of Foreign Mission and the Auburn Affirmation."

The proper place to deal with this matter is in the courts of the Church. Whether signers of this Affirmation have by such signature violated their ordination vows is not an issue to be settled by any method of indirection. It cannot be so settled. One and only one honorable and constitutional way is open to Dr. Machen and that is by the due process provided in the Constitution of the Church. The position which apparently Dr. Machen is seeking to establish is that because a secretary or a member of one of the Boards of the Church signed the Auburn affirmation he is thereby disqualified as a Presbyterian minister and is ineligible to service of the Church no matter how clearly and positively he may declare his complete loyalty to his ordination vows and his specific acceptance of the great affirmations of the Confession of Faith in the very terms of the Confession. This is an issue, however, which can only be constitutionally determined by the ^{Presbytery} to which the individual involved belongs. It is wholly conceivable that there should be ecclesiastical organizations where such a question would be determined by the local congregation or by the national body as a whole, but this is not Presbyterianism. Such a course is forbidden by the Constitution of our Church. To propose or to attempt to pursue such a course

is to ignore and contravene the law and order of our Church as embodied in the authoritative constitution. It is wrong constitutionally and ethically to use the missionary and educational agencies of the Church as a device for escaping responsibility in meeting this issue in a legal and righteous way. Until this issue has been determined in the proper and constitutional manner which alone is tolerable in the Presbyterian Church, it is not competent for Dr. Machen to attack, as he is doing, the good faith, the honor, the Christian character of Mr. Hadley. Mr. Hadley, as will appear in a later chapter, is absolutely ^{loyal} to his ordination vows and to the faith of our Church.

IV. "Modernist Propaganda by the Candidate Department."

Dr. Machen's statement here is partial and unfair. It is worse than this. It is not true, as he intimates, that the candidate secretaries have used their opportunity not for Christ but for anti-Christ. Such a grave charge is utterly unsubstantiated by his evidence. What is the "spirit of the anti-Christ?" John says it is the spirit that "confesseth not" or "annulleth" Jesus. The Candidate Secretaries, on the contrary, believe and constantly affirm their belief in Jesus Christ as the Son of God according to the Scriptures. And John says plainly that the spirit that makes this confession is not the spirit of anti-Christ but is the spirit of God (I John iv, 2,3). The suggestion of such books as were mentioned in the letters of Mr. Hadley and Mrs. Corbett, written by Oldham and Fosdick and Flewing, is no warrant for such an enormity as the charge that these two devoted Christians, both of whom gave their lives to service in China, are serving anti-Christ. There are things in some of these books to which I believe that just objection may be made but such a single incident as this is no adequate ground for a charge of serving anti-Christ or of anti-evangelical propaganda. To hold them responsible for a statement made by Middleton Murray quoted in Oldham's "Devotional Diary" and to represent this "Diary", which has been used with great blessing, by this quotation and one phrase in it, is preposterous. Furthermore, Dr. Machen does not know and ignores completely all the noble work these candidate secretaries have done in trying to guide young people into the truth of the New Testament and in seeking earnestly to safeguard and strengthen the evangelical faith of missionary candidates. The correspondence files will establish to the satisfaction of any fair minded judge the evangelical loyalty of these faithful workers.

Dr. Machen says that the Candidate Department speaks of "Re-Thinking Missions" as "being essentially a Christian book." Whatever one may think of that book the Candidate Department has made no such statement about it. Now as elsewhere and especially as we shall see, in his address at the New Brunswick Presbytery, Dr. Machen inveighs against the validation of the Christian message in and by Christian life and experience and declares that "the deadliest enemy of Christianity all over the world today" is not unfaithfulness of life, or disobedience to the will of God, or un-Christian conduct, or the denial by deed of the Christian profession of faith, or hatred or bitterness, but "Modern non-doctrinal religion." Christianity indeed is a doctrinal religion and the acknowledgment and proclamation of the truth of its doctrine and its historic facts are essential, but its deadliest enemy today is not more the foolish and fatal denial of doctrine than the proclamation of a doctrine that is not the full New Testament doctrine, or the declaration of a faith that is not confirmed by deeds of obedience and love. There are no plainer assertions in the New Testament than those which forbid the separation of faith and works, of belief and life. And if distinctions are to be made the only valid one for us who believe in the New Testament is the distinction of Paul in a passage which I do not remember ever to have seen quoted by Dr. Machen - "And now abideth faith, hope and love, these three, and the greatest of these is love."

And as to Christian experience Dr. Machen says Peter "said nothing about his own experience" in his first missionary sermon, and that when Paul preached "it never seemed to have occurred to him to try to save men by the power of his vivid personality." It could be folly for any man to try to do so today but what a strange perversion of the New Testament! Who can read the Epistles of Paul and Peter and possibly miss the constant glorious witness to what Christ was to them and in them and the eagerness of their hearts to have others find in Him the salvation, the power, the joy which they had found. What but their own experience were they declaring when they said: "I will not dare to speak of anything save those which Christ wrought through me." (Romans XV:18). "My speech and my preaching were in demonstration of the Spirit and of power." (I Cor. II,4) "Our gospel came not unto you in word only but also in power and in the Holy Spirit and in much assurance; even as ye know what manner of men we showed ourselves toward you for your sakes. And ye became imitators of us and of the Lord." (I Thess. I, 5,6). "To me to live is Christ." (Phil. I, 21). "I beseech you therefore be ye imitators of me." (I Cor. IV:16). "Always bearing about in the body the dying of Jesus that the life also of Jesus might be manifested in our body." (II Cor. IV:10). Was Paul not referring to his own experience in Gal. II, 20; Col. I, 24-25, I Tim. I, 16, and II Tim. I, 12? Paul indeed preached not himself but Christ Jesus as Lord, his Lord, whom he knew in his own experience, an experience ^{which he} never to appeal. And as to Peter, if he did not refer to his own experience in his first sermon he certainly referred to it afterwards in Acts XI and I Peter I, 3-5. In his great zeal for certain aspects of truth, Dr. Machen depreciates or even disallows other aspects.

But what folly it is to separate doctrine and life! This is the very separation denounced by our Lord (Luke VI, 40-48; Matt. VII, 21; XXI, 28,30), and by Jesus (James II, 14-26). Christianity has not one but two deadly enemies - one is the error of no thinking or wrong thinking and the other is the error of a loveless and unChristlike life.

V. "Reference Blanks, Application Blanks and Information given to Candidates."

I have dealt with this in Chapter V of this statement but am glad here to say a further word about the constant practice of Dr. Machen of setting up contrasts and separations alien to the New Testament. "According to the Bible," he says in this section, "a man is not saved by following Christ; he is not saved by loving Christ; he is not saved by surrendering to Christ; but he is saved by faith. And that is an entirely different thing. If he were saved by surrender, or by following Christ or by love he would be saved by some high and noble quality or action of his own. But when he is saved by faith, that means that he is saved by God and God alone and that the manner by which God saved him is to work faith in him." Yes but faith is not all that God works in him and the work is manifestly not God's work unless it includes both faith and surrender and obedience and love, and faith is not faith that is only opinion and not surrender and obedience and love. All these are God's work and God in His word does not sanction their separation. The fruit of the Spirit is not single. Paul says it is ninefold and the seventh item is "faith", identically the same Greek word that is used elsewhere in the New Testament for "faith." It is wholly unScriptural to separate faith and deal with it as a work of God detached from His whole will for men in Christ.

Dr. Machen goes on, "The means by which God saves him is to work faith in him and to lead him, relinquishing all confidence in his own goodness, just to look at the crucified Saviour and say, Thou hast died in my stead. I accept the gift at Thy hand, O Lord." True, blessedly true, but not all the truth of the New Testament. There is not a word here of the Resurrection. The crucified Saviour was not all to Paul. Note his bold words in I Cor. XV. The Gospel as Dr. Machen states it here and elsewhere (though of course he believes

in the Resurrection with all his mind) makes too little of the Resurrection, and saving faith is not faith in the Crucified Saviour only, it is faith in the Risen Saviour and it is as important to say the latter as the former - Paul said it was more important. (and cf. I Peter III, 21)

And also the man who truly looks in faith to the Crucified and Risen Saviour says something more than Dr. Machen suggests. He does indeed say "Thou has died in my stead, I accept," but he adds:

"Were the whole realm of nature mine
That were a present far too small,
Love so amazing, so divine,
Demands my life, my soul, my all."

VI. "Various Indications of the Attitude of the Board to Secretaries and the Agencies with which the Board is Cooperating."

The particulars here are the Lakeville, Lausanne and Jerusalem Conferences, Mr. Eddy and Mr. Kagawa, Dr. Scott, Dr. Mackay, Dr. Wolfso, Dr. Reichsmann and Mr. Speer. With the Lausanne Conference, Mr. Eddy and Mr. Kagawa whatever one may think of them for good or ill, the Board has had absolutely no connection. As to the Lakeville and Jerusalem Conferences let any one read the full report of the former and volume one of the latter on "The Christian Message", especially Chapter X, and if he is a fair minded person he will see for himself how completely Dr. Machen has misunderstood or misrepresented these Conferences. In the case of the officers and mission^{aries} of the Board of whom he speaks, he has rendered no just or righteous judgment. In some matters, as of the discussion at the Foreign Missions Conference in December 1952, he speaks in tragic ignorance. In his criticisms of Dr. Mackay he does not truly represent his articles and the statements to which he takes exception can each one be justified with the clearest proof from the New Testament. The truths which Dr. Mackay was presenting, and which Dr. Machen says are "disquieting", are truths taught and enjoined by our Lord and by Paul again and again. Dr. Machen's controversy must be with them. As to his criticism of me I have earnestly and prayerfully sought for its ground. It cannot be in my Christian conviction for I have told Dr. Machen that I hold absolutely to the Christianity of the New Testament, that I believe every word of it and can state my faith in its very words, that if he will show any opinion of mine to be at variance with it I will at once change that opinion. The only substantial points of disagreement which he states in this pamphlet are with regard to the confusion of the "spiritual" and the "supernatural" and with regard to the relation of Christianity to the Old Testament Dispensation. As to the former I can state my view about the supernatural character of Christianity in the words of Dr. Warfield: "The confession of a supernatural God, who may and does act in a supernatural mode, and who acting in a supernatural mode has wrought out for us a supernatural redemption, interpreted in a supernatural revelation, and applied by the supernatural operation of His Spirit - this confession constitutes the core of the Christian profession." I only wish, however, that Dr. Warfield had specifically mentioned, with the name of God and His Spirit, the name of His supernatural Son Jesus Christ. But as to this word "supernatural" it is notable that it does not occur in the Bible and that Paul's contrast is precisely the one which Dr. Machen criticizes, namely "natural" and "spiritual." (I Cor. XV, 44, 46; Romans VII, 14; I Cor. XI, 14, Eph. VI, 12). As to the relation of Christianity to the Old Testament Dispensation, I have no other view than that which our Lord set forth in His Sermon on the Mount and Paul in the Epistles to the Romans and the Galatians, and as are set forth, one would think unmistakably in the Epistle to the Hebrews.

The real issue, however, I judge, is in the matter of attitude to men of different opinions. Dr. Machen thinks that three positions are possible and are actually being taken today. In the first place, one may stand unreservedly for the old Faith and unreservedly against the indifferent tendency in the modern Church; in the second place, one may stand unreservedly for Modernism and against the old Faith; and in the third place, one may ignore the seriousness of the issue and adopt a "middle of the road" position." But these are not the only possibilities. The first of these groups is divided into two. They agree in holding to the historic evangelical faith. They agree in condemning indifferentism. They agree in recognizing the seriousness of the issue. But they disagree as to how they shall act to and speak of persons from whose opinions they differ. There are some who denounce not error only but also those who, as they believe, err. They would cast them out of their fellowship with anathema and malediction. There are others who believe that they are following the New Testament view when they bear their witness to what they regard as truth with unreserved and constant utterance, but who would keep as close to those with whom they differ as they can, in the hope of winning them to the truth and in fear of violating our Lord's commandment: "And John answered and said, Master, we saw one casting out demons in Thy name and we forbade him because he followeth not with us. But Jesus said unto him, Forbid him not, for he that is not against you is for you." (Luke IX, 49, 50). And there is a lesson for us in the fact that the disciples held fast to Thomas in spite of his disbelief in the Resurrection until he too was convinced.

This does not mean that there are not limits to such fellowship. There assuredly are. But even so the evangelical faith cannot be separated from the evangelical spirit and those who hold the faith must display the spirit, even to those who do not hold it. And the question at issue is not as to the inclusion of non-evangelical opinions or persons in the Presbyterian Church but what shall our attitude be toward those who sincerely hold the confession and the basic standard of the Scriptures and who are members of our own household. The tradition and the law, the spirit and the constitution of our Church forbid the attitude of suspicion and schism toward such brethren.

Let one thing be stated with clear words. My only disagreement with Dr. Machen is at those points where, as it seems to me, he deviates from the teaching and the practice of the New Testament. If he will show me where I deviate from its teaching (as in its practice I know I do, alas how far,) I shall be grateful to him.

VII. "Modernism in China."

All that Dr. Machen has to say on this subject is comprised in two long statements, one by Dr. Albert B. Dodd, a missionary of the Board in China, and the other by Eric Koh, a member of the Netherlands Legation in Peking. The former deals wholly with books published in China, not by the Board or its missionaries, but by the Christian Literature Society. The only connection of the Board with this Society, whose spirit and service is in no sense fairly represented by Dr. Dodd's statement, is in its lending two of its missionaries to work with the Society. Dr. Watson M. Hayes inxalao is one of its "associate workers." Not a word is said by Dr. Dodd about their contributions or about a single book written by a Presbyterian missionary. I have a letter fro Dr. Dodd sending the material quoted by Dr. Machen. In this letter while

asking that his representation of unsoundness in some missions^{should} be accepted, Dr. Dodd adds: "I can only ask you to accept my testimony on my word of honor as a Christian gentleman as I have no written proof to offer; nor do I feel called upon without such proof to give names." Such a presentation is not admissible on any basis of equity or under the Constitution of the Presbyterian Church.

Mr. Aris Kek's statement is full of errors. Its most relevant charge is that the Board is cooperating through its missions in the National Christian Council and the Church of Christ in China and that it is supporting "modernist" theological schools in Yenching and Chee-lee Universities. The functions of the missions of our Church on the foreign field and our relation to the Church of Christ in China have been determined by our Church itself through the General Assembly and while the Christian agencies of China may do things we may not approve and may publish statements, as they have done, which we deplore, they are seeking as earnestly as any one can to know and do the will of Christ in China. As to the two theological schools, the missions of the Board are contributing neither money, nor missionaries, nor students to these schools at this time, except a Chinese teacher at Chee-lee.

I have dealt with the main position of Dr. Mather's pamphlet.

One wishes that all the work of our Church at home ^{and} abroad in every congregation and college and theological seminary were more passionately evangelical and evangelistic both in faith and ⁱⁿ practice, in word and deed. But one dares to say that the best and truest part of it is in the work of the foreign missionaries, and that they and the cause they represent ought not to be used for purposes of doctrinal controversy in the home Church. That is what Dr. Mather is now doing - using the foreign mission work of our Church, in which he is not a stock holder and to which he advises people not to contribute, as a device for renewing strife and raising issues which constitutionally should be settled as doctrinal issues in accordance with the Constitution of the Church.

Chapter III

January 21, 1933

The Rev. Robert R. Littell, D.D.,
Tioga Presbyterian Church,
Tioga Avenue and 16th Street,
Philadelphia, Pennsylvania

Dear Dr. Littell:

Inasmuch as Drs. Speer and McAfee are on the point of leaving for a Joining Campaign in the Middle West, they have handed me your recent letters to them with the copy of the Rev. Mr. Monsma's Report to the Presbytery of Philadelphia with the suggestion that I write you some comments thereon which might be helpful to you. Please understand that this is a purely personal expression of my own individual opinion and that no one else, least of all the Board itself, has any responsibility for what I now write.

One can hardly believe that the name "A Report...on the Foreign Missionary Situation..." is justified for this paper which is simply a confused collection of a lot of adverse criticisms of diverse kinds which recurrently push forward from their lonely isolation, emanating largely from certain missionaries that are temperamentally hyper-critical or that have something of a personal nature to promote or that have a grudge against someone (probably their own Mission which overruled them) or that are constitutionally "bad losers" when they are not supported by the majority in the democratic, representative government obtaining in our Presbyterian denomination abroad as well as at home. One is greatly gratified that a minute examination with a fine tooth comb in the hands of a keen critic can find relatively so little that is open to criticism among the thousands and thousands of enterprises, institutions, activities, relationships, pronouncements, reports, speeches, etc. over a period of years of the many diverse personalities that constitute the Board of Foreign Missions, its Executive Officers and its great body of missionaries drawn from all sections of our Church and at work in 16 different countries overseas, including also thousands of National Christian workers in those lands. When the criticisms of the "Report" have subtracted from them those that are mistaken, unjustifiable or misleading, there remains only an exceptionally small residuum that calls for continued corrective effort by the Board and the Missions. To have a work as large, as comprehensive, as complex and as far flung as our Presbyterian missionary enterprise with so few things that the most exacting critics can suggest for reform is to me remarkable.

Turning to the "Report," I venture to make some brief comments which may possibly help you on a number of items:

Page 1, bottom:- "Modernism has fastened itself with a vise-like grip upon our missionary organization as a whole"; that statement seems to be the initial thesis which the "Report" starts out to prove; it is certainly not the conclusion to which a reader is logically led, even assuming the full validity of the many erroneous statements and part-truths presented in the argument.

Page 3, middle ff:- "Our Candidate Secretary" assures me that he has not at any time expressed disbelief in any of the doctrines of our Church. As I

understand ~~at~~ the Auburn Affirmation, it does not deal directly with theological doctrine. He is not "the man who passes upon the qualifications of a missionary" but only one of a large number of men and women of the Executive Council and of the Board's Candidate Committee, who reviews very carefully the qualifications of each candidate. Our Candidate Secretary is, I believe from every point of view, as fine a person as could be secured for this work. Our Missions on the field urge the Board to send only such new missionaries as are temperamentally constituted for constructive Christian cooperation with their fellow missionaries and with other evangelical Christians with whom it is inevitable that they will be associated in some way or other. Our application blank, the result of decades of experience, says, "Harmonious team work is indispensable." This is an added qualification which is a clear plus to sound doctrinal beliefs which are primary and required in every appointee. This question of team work has to do chiefly with cooperation with our own Presbyterian missionaries; within the past year, I recall the issue being raised with two candidates going to areas where there is no other denomination at work.

Page 3, bottom: That "the Leaders of the National Churches in the Far East are largely modernist in their principles and beliefs" is news to me. I know many of them personally. Such a charge should be substantiated in full or retracted, confining the evidence to specified leaders in the National Churches with which our own Missions cooperate.

Page 4: Exception is taken to "a letter" written jointly by our two Candidate Secretaries to the many hundreds of applicants. Enclosed herewith are two copies of that letter, which taken as a whole, gives a radically different impression from the brief extract misleadingly exhibited in the "Report". This criticism of Candidate Secretaries on the basis of one sentence wrenched out of its context seems rather characteristic of the methodology of the whole "Report" and so impairs its reliability.

Pages 4-5: Certain "candidates" are mentioned by name: Mr. Welbon was far short of meeting the requirements. His scholarship was poor, as was also his ability to make effective contacts; he had spent a year in Korea and the Korea Mission did not request his appointment; the Mission knew him well and would surely have asked for him if they wanted him. (In fact Korea missionaries wrote to the Board against his appointment.) A person who has lived within the bounds of a Mission is appointed by the Board only if the Mission within whose bounds he has lived approves such appointment. Furthermore, his friends rated him very low in intellectual ability, capacity for mental growth, resourcefulness, common sense, etc. Of "his stern orthodoxy" (the alleged basis of his refusal by the Board) I never heard until I saw it mentioned in this "Report." A successful Christian missionary really needs more than merely "stern orthodoxy."

Mr. King: There was no question at all regarding his theology; as he was thoroughly sound in the faith, this question never arose in the discussions. As reported by his professors and his fellow-students, he was admittedly a crank, markedly critical, and decidedly lacking in tact, and lacking a well-balanced life, physically, culturally and socially. As one very conservative referee put it, "He did not have a message -- so far as his life expressed that message." When special money was raised to pay his salary for three years, the Board with some misgivings appointed him. Mr. King wrote that, because of his family situation, he was not able to carry through his agreement to go to the field and he asked to have his appointment cancelled.

Mr. Coray's application reached the Board so late in the year that the appropriation for new missionaries had already been exhausted. Furthermore, there was no opportunity for him and his fiancée to have the customary contacts with the Board and its Officers and to attend the new missionaries' conference all of which were thought to be unusually important in this case because Mr. Coray's early associations had been in the Christian and Missionary Alliance and his fiancée's experience had been

I believe, entirely in the Methodist Church. Moreover, it was thought it would be well for Mr. Coray to have some experience in Presbyterian work in the U. S. A. for contact with Presbytery, Presbyterian ministers, etc. before going abroad. Mr. Coray was assured that the Board would be very glad to consider his application later, after he had secured a year or two of such experience, "with the hope that an appointment might be made at that time." Mr. Coray's letter in reply was very appreciative of the Board's courteous attention and helpful advice; he is now a Presbyterian pastor at West Pittston, Pennsylvania. Certainly these reasons are not "specious in the extreme". If the writer of the alleged "Report" did not know them, he could readily have learned them prior to making public his unfounded charges.

Miss Hendricks: Her conversation with Mr. McAfee is recalled very clearly by the latter, who asked if Miss Hendricks could work with people with whom she differed. Miss Hendricks replied that she did so with great difficulty, whereupon she was advised to give careful thought to this because she should not be a trouble maker or a divisive spirit on the field. The conversation was of a most friendly nature. I am reliably informed that, in the conversation, there was not (as mistakenly alleged) any reference whatever to "the Virgin Birth". (Moreover, Mrs. McAfee has no official relationship with the foreign missionary enterprise. In any letter directed to the writer of the "Report" it is suggested that the reference to her be deleted.)

Mr. Kerns (not Kearns): While Mr. Kerns's application was in the process of consideration (having been approved by the Executive officers as preliminary to Committee consideration) the Board's Candidate Committee learned indirectly and for the first time that there was some question in the Washington Presbytery regarding his doctrinal beliefs; his application was at once arrested without approval of any kind either by the Board or by its Candidate Committee which makes all recommendations on appointments. On December 14, 1931 Washington Presbytery licensed Mr. Kerns. After that, on December 21, the Candidate Committee recommended and the Board approved his application and made the appointment, conditioned explicitly upon "thorough and hearty endorsement by the Presbytery for ordination and the action of ordination itself." The Presbytery later reported to the Board that its final action was "unanimous and hearty." In other words, as soon as it was learned here that there was a question in Presbytery regarding him, progress toward appointment was immediately stopped by the Board's Candidate Committee, and not begun again until after Presbytery passed him unanimously. Furthermore, the Presbytery unanimously recommended him to the Board as a foreign missionary. Mr. Kerns is doing effective and acceptable work in Guatemala; the "Guatemala News" refers with gratification to Mr. and Mrs. Kerns's very beautiful Christian spirit and sound evangelical faith.

Mrs. Buck: Separately you will receive a copy of a letter and a statement regarding Mrs. Buck that I had already written to Dr. Herrick in response to his request.

Page 5, middle: The Appraisal by the Laymen's Inquiry. "The Board tried to give the impression as though it made light of the thing," is alleged by the "Report". It certainly did not. You personally know how very deeply the Board felt and feels the opposite way. The preliminary statement of the Board (from which quotation is made) was issued about a fortnight before the Report was officially and formally released and explained to the Boards, that is, during the period when the Boards were asked to keep it confidential and not make public rejoinder. This preliminary statement by the Board was put out in an attempt to quiet some of the fears in the Church that had been raised by the violently disturbing publicity "Releases," at the same time playing fair with the request for confidence made of the Boards by the Inquiry. The Board was in a bad dilemma. The "Report" represents unfairly the Board's relationship to the Appraisal Commission. However it is quite true that when the Board previously presented "The Inquiry" to the General Assembly, the Board did cherish good hope regarding its con-

structive helpfulness but has been deeply disappointed. Of the Board's attitude and actions about the Appraisal Report, you are thoroughly familiar.

Page 6, bottom ff: The entire section on "Church Unionism" misrepresents the Board sharply. The implication is utterly un-Presbyterian that any group here in America would have the right or duty to reach across the sea and control the actions of a body of Christian believers who were seeking the guidance of the Holy Spirit. The Committee could challenge the source of information, asking for the names of those who have written and for the data used. Inquiry could be made of official, representative groups in these same areas from which private criticism came.

Page 7, bottom: Reference is made to the "Articles of faith of the Church of Christ in China." The writer of the "Report" understands why these preliminary Articles are "brief"; he also must know many "conscientious evangelicals" of our Presbyterian group who have accepted them and he also knows the full, frank doctrinal statement which the Church of Christ in China published as an informal expression of their common Christian belief. The formal, longer doctrinal statement is to be deferred for a while until the newly organized Church develops an integration and a feeling of unity of all the small and widely scattered evangelical groups which are entering it. The "Report" gives only a minor, and by itself a misleading part of what the Reporter knows of this matter; we placed full data in his hands many weeks ago. I attended the Second Triennial General Assembly of the Church of Christ in China and can testify that we American Presbyterians can be very grateful that the Christian Missions in China have developed such earnest, devoted Christian leadership for the small but growing body of national Christians in China.

Page 8, middle: Educational institutions and policies. Of the "Joint Committee on Leadership Training" I can find no information; our Board certainly has no official relation to it nor any representative on it. Our General Assembly has many times recognized the "International Council of Religious Education" with which our own Presbyterian Board of Christian Education is officially connected.

Page 9, middle: Mixed faculties have long troubled the Board which makes constant and persistant effort to secure full Christian faculties which, in a few countries, are practically impossible as yet to secure. A university must have certain courses, say in literature, and there is no Christian (or not enough Christians) as yet qualified to present them. It is always understood that a non-Christian will be employed only when there is no qualified Christian available and that any such non-Christian shall be in sympathy with the definite Christian purpose and program of the institution. In union institutions statements to this effect are very frankly and explicitly included in their Constitutions, and a non-Christian teacher can be engaged only on the conditions above stated and then by formal, special vote by the Directors on the field and by the Board of Trustees in the United States. Steady progress toward all Christian faculties is being made and the Board and Missions will keep pressing along this line for constant improvement. As to the non-Christians in the student body, they constitute a splendid field for evangelism among educated groups of other religions. Such student evangelism is an avowed purpose in each and every institution with which our Board is willing to cooperate; evangelism is a primary purpose of educational work as published in the Board's Manual.

Page 10: Our Board is not, as far as I know, connected with schools in which "no religion shall be taught." It is true that in China religious worship and instruction cannot be required and our Board and Missions are protesting against this government regulation. In spite of this restriction, religious work in schools is going forward very successfully. Our missionaries report that the evangelistic and other religious work last year and during the present year have been as fruitful as before the restrictions were imposed. The enemies of Christianity would be very happy

to have Christian schools closed, as these schools are clearly the source of the powerful leadership of the Christian movement; but we must not play into the hands of the enemies of Christ. The Missions are taking every possible step to have the present regulations modified and in the meantime are carrying on very commendably in view of the many difficulties of all sorts. When schools can be no longer Christian in their character and influence, the Board will withdraw from them. The allegation that we "pour our money into institutions from which Christ has been excluded" is so unfounded as to be dumbfounding and calls for repudiation in the strongest language, or absolute proofs upon which the Board will instantly act.

Page 10, middle: "Our modernist missionaries have come to the Far East and said: 'the religion we come to bring you is not supernatural.'" I cannot believe that a single one of our missionaries over in his worst nightmare made a remark like that! I certainly know of none that believe it. As this is a positive accusation of the most damaging sort, I think specifications with names and proofs should be demanded. Things like this have been broadcasted before about our missionaries, and when they have been run down there has been absolutely no proof that could be brought against any single one of them. To publish such a fallacy about "our" missionaries is a worse offense than heresy.

Page 10-12: The National Christian Council of China is trying to do a greatly needed piece of work which is extremely difficult. Our Presbyterian General Assembly, U. S. A. has taken many actions, cooperating cordially with National Christian Councils in many Mission lands overseas. For the "Report" to say, on page 11, paragraph 2 that "the Council has constantly sought to stress the elimination of the supernatural in religious thought and practice" is so untrue as to be absurd. Its constant, strong and persistent pressure is in exactly the opposite direction and it is rendering a splendid service for the whole Christian movement throughout China. Our missionaries on the field, cooperating with the Council, are doing everything they can to lift its efficiency to the highest possible level as a vigorous evangelical agency of all the Chinese churches which participate. It is not perfect, (what is?) but it is the best cooperating enterprise of its kind that is possible in China today and is rendering formative, helpful service.

Page 12-13: Our Church and Communism. To refer to the National Christian Council (presumably of China) as an ardent promoter of communism is beyond my comprehension. This is the first time I have ever heard of this charge (and as the Secretary for all our China Missions I hear and see lots of things, and I was in China two years ago). I do know that officers of that Council have been strongly censured for their opposition to communism; in fact, some of them once expressed their opposition in a way that caused Chinese communist sympathizers to try to have the government expel them from China for their political activity.

Page 13, middle: I do not believe that "our Presbyterian Board...lends official backing" to Dr. Sherwood Eddy and Kagawa; but to my mind many worse things could be done than aid Eddy in his virile, student evangelism and Kagawa in his sacrificial devotion to the doctrine that "God is love" which "the disciple whom Jesus loved" thought was orthodox. Eddy and Kagawa are making God and His Christ real and divinely redemptive and vitally reformative to many individuals who become stalwart, fearless and effective and followers of their new-found Lord and Saviour.

Page 13, bottom: Is not the sharp distinction between the church as an organization for the individual and the church as an organism for the group a little too mechanistic? The first Deacons were officials of the organization in order to serve the organism "to alleviate social distress."

Page 14: Just why a city Y.M.C.A. in China is dragged into this picture is beyond me. Why not hold our Board of Education responsible for a moving picture shown

in the Y. at Palm Beach or Seattle? The Y.M.C.A. in Peiping did lease a hall to the movies; the movies abused the privilege and were ejected from the building. Nobody regretted the abuse more than the Y.M.C.A. itself which corrected it. I do not know of any relationship which our Missions or missionaries have with the Y.M.C.A. I told the writer of the "Report" that an occasional missionary in a private capacity might serve (I knew only one who did) on some Y.M.C.A. Committee just as Presbyterian elders in Philadelphia might serve. In either case the Presbyterian service would be constructive and Christian.

Page 15, middle of first paragraph: Any missionary who would "crucify Christ anew" should be named. This whole paragraph assumes unusual knowledge of the view-point and opinion of "the Judge in heaven". Certainly the assertions are not substantiated by the evidence adduced in the "Report".

Page 15, paragraph 2: If the overhead is compared with the total receipts of the Board, the resulting fraction is somewhat less than one-sixth. Furthermore, much of this overhead goes to General Council to pay what the Board is assessed by General Assembly on account of General Council. The overhead is high and we are constantly working to reduce it; it is lower this year and will be further reduced next year. Board officers must spend much time in general denominational work of many kinds and yet Foreign Missions must carry this church overhead. Officers salaries should surely be kept low; but, when you include the cost of rents in New York City (and Secretaries must entertain many missionaries and others), I do not believe a Secretary and his family could function properly in New York on the proposed "\$4,000." Most, and perhaps all, officers of the Board supplement their salary from private resources. Whenever better officers can be secured for the same salary, or equally good officers for lower salaries, the present staff would hand over our jobs con amore: the great desire of our lives is to have Christian Missions carried forward as efficiently and as economically as possible. Dr. Simon Flexner says that a dollar goes farther in Foreign Mission Boards (at home and abroad) than anywhere else in the world.

After reading the self-styled "Report" I saw last night a junk shop filled with discarded what-nots from everywhere all polished up for sale. It reminded me of this "Report" which exhibits a queer jumble of unworthy criticisms gathered from the four winds. Most of it is so mistaken, so unjust, so nebulous and so misleading, both in its amazing statements and in its still more amazing omissions, that I fear that my hurriedly written, personal reactions will be of little service to you.

With warm personal regards, I am

Very sincerely yours,

George T. Scott

Copy to Dr. Cheesman A. Herrick

C O P Y

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U.S. A.

156 FIFTH AVENUE
NEW YORK

Office of Secretary

Summer Letter -1932.

You will rejoice with us that the Board, even in this year, has been able to appoint a splendid group of young people. Sixty new missionaries have just attended the June Training Conference in New York, and by the end of the summer twenty-seven will be in China, nine in India, three in Africa, four in Chosen, one in Japan, eight in Latin America, two in the Philippines, four in Siam and four in Syria.

The group spent three days and a half in New York at the Board headquarters, studying the various relationships with the Board, the Home Church, and the Missions on the field. Then came six days at the Kennedy School of Missions at Hartford, Connecticut, in the Joint Conference for the new missionaries of nine different Boards. Here the general problems and subjects common to all groups were discussed. Two vital questions were raised and answers given. We pass on the questions:-

What do you know about Foreign Missions? What has been accomplished, how was it done, who has done it? These were answered in addresses, round table discussions and personal interviews.

The other question went to the heart of the whole enterprise. The opening address on "Spiritual Hunger and its Satisfaction" and the Round Table on "Sharing Christ as the Bread of Life", began the study of the significance and unique contribution of the Christian Enterprise. What is it we seek to share with other peoples and how do we share it?

How would you answer these questions? One candidate's reply to the first question was that he had not read a single book on Foreign Missions. How could he know that he wanted to be a missionary? He was not sent. This is China year in the Mission Study groups so we are enclosing the leaflet outlining the courses and ~~groups~~ another telling of our Presbyterian Missions in China. Why not organize a study group and begin your missionary work by sharing your enthusiasm with the group.

The second question of the Conference is:- What do we have to share? A student from India, speaking to a similar group of newly appointed missionaries said, "The first question my people will ask you who go to India is, 'Do you know God?' They will not need to put it into words, they will look at you and know". One missionary has said, "Send us missionaries who have real convictions and vital Christian experience, others will not stick, nor will they accomplish anything if they do."

In the busyness of your technical preparation, be sure not to neglect the one essential element in that preparation. Bible study, prayer, devotional books and some real experience in sharing Christ here will be for your spiritual preparation what your classroom lectures, theses and laboratory work are doing for your technical preparation. A study of the Bible by books or by topics such as "The Son of God"; "The Spread of Christianity"; "The Cross in the Bible" have been found helpful. Then there are books like "The Devotional Diary" by Oldham; "Today"; an outline of ~~the~~ Bible readings; "The Meaning of Faith" and others by Fosdick; "Marks of a World Christian" by Fleming. Some have used correspondence courses from the Biblical Seminary and other schools. What have you found helpful? Tell us and let us share it with others.

We are sending our greetings in this way to over a thousand of you studying in Colleges, Seminaries, Medical and other Graduate Schools, as well as to some who are getting a year or two experience before sailing. Why not send us a suggestion as to what would be helpful in the next letter (six months hence). Our very best wishes go to you personally.

Very sincerely yours,

(Signed) (Mrs. Charles H.) Minnie W. Corbett

Lindsay S.D. . Hadley

Candidate Secretaries

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE
NEW YORK

OFFICE OF SECRETARY

Spring letter, 1933.

Dear Friend:

The Report of the Laymen's Inquiry, which is now published under the title, "Re-Thinking Missions" is the book of the year in Mission thinking and planning. The Commission has challenged many details in the Mission work but their unanimous judgment as to the continuance of mission work is stated as follows:- "that these missions should go on, with whatever changes, we regard therefore, as beyond serious question." We are enclosing a copy of Dr. Speer's article "Re-Thinking Missions Examined" which deals with the critical questions raised by the report. Another leaflet, "Presbyterian Missions in the Light of Recent Studies" will be published soon, which we will gladly send to any who care to have it and will let us know.

Certainly two statements at least are of interest to all of you who are thinking of the possibility of mission service. The first is that "the history of Protestant Missions is a story of the influence of personality upon individuals and communities. The selection and preparation of missionaries is therefore the critical point of the entire enterprise, indeed it is not too much to say that upon the quality of personnel, far more than upon any other factor, or all other factors combined, depends the real and permanent success of the missionary enterprise."

Everything depends upon the clarity and thoroughness with which each individual can channel the Spirit of Christ and the love of God both in word and life. It is a tremendous task and we know how many of you are seeking, day by day new insight into His truth and new ways of fellowship with Christ which will make all this possible.

The second grows out of the first. In addition to the "power of a vivid personality", "spiritual excellence and gentle friendliness of their lives", the new missionaries should be capable of "thinking freshly and planning wisely" and meeting with creative minds "the exacting missionary task of today". In addition to the thorough professional or technical training and a comprehensive and effective understanding of the Christian message, there should be a "thorough and impartial study of the history, art and religion of the country, its political, social and economic conditions and the psychology of the people."

Here is certainly a challenge to a mighty task and one for which hundreds of you students are preparing with all the earnestness and conviction which the report calls for.

Of course you will want to know how the Board is making out in this difficult year. We are planning to send out forty-five new missionaries this next summer. This is a real act of faith and, with the decrease in the ability of the church people to give this year, represents real conviction of the necessity for world planning in our Christian program. This number will not make

good our losses as we have an average net loss of about seventy-five to eighty missionaries, or 5% of our total force each year when we include retirements, deaths, and resignations because of health and other causes. There will be, therefore, a net loss of about thirty at the end of the year.

We shall have to disappoint a good many who are making application for 1933 appointments, but on the other hand we rejoice that the Church is making it possible to send this many in response to a few of the urgent requests from the Missions abroad.

Several requests for suggestions of good books have been received. We are sending a few titles. If you want to read along any particular subject or country, just write in and we will furnish titles. If the books are not available locally, they can be secured from our Foreign Missions library by merely paying the postage.

"Christianity and the New World"	- Canon F. R. Barry
"A Faith that Rebels"	- David Cairns
"The Uncut Nerve of Missions"	- Cleland B. McAfee
"The Other Spanish Christ"	- John A. Mackay
"The Finality of Jesus Christ"	- Robert E. Speer
"A Daughter of the Narikin"	- Etsu Magaki Sugimoto
"At Work in India"	- Sir William Wanless, M.D.

We have heard from many of you since our last letter and we hope you will let us know of any way in which we can be of service. With every best wish for the year, we are,

Very sincerely yours,

(Mrs. Charles H.)

Candidate Secretaries

Chapter IV.

Dr. Machen's address at the Synod of New Brunswick, at Trenton, N. J., April 11, 1933

A sympathetic report of this address appeared in "Christianity Today", 16-April, 1933. The report is only partial and omits much that Dr. Machen said.

With the principle with which Dr. Machen began I am in full accord. It is the elemental principle of our standards, namely, that behind the Confession and the Catechisms are the Scriptures and that they are our final and absolute authority. "If the things that are being said and done by all these persons", said he, "are not in accord with the things written in this Book, then we must correct them in loyalty to Christ and the Gospel." Here is a common platform, here the judgment seat. But "all these persons" must include us all, the Church and the General Assembly, the Board and its missionaries, Dr. Machen and his associates - every one of us.

And it is precisely here that Dr. Machen's address filled me with amazement. He criticized the use of phrase after phrase found in the New Testament. "changed lives" (II Cor. III, 18, Rom. XII, 1; VI, 4, II Cor. V, 17; Eph. IV, 24); "the mind of Christ" (I Cor. II, 16; Phil. II, 5) "the teaching of Jesus" (Acts. I., John XIV, 26, Matt. XXVIII, 20) (John VI, 26, XV, 7) There surely is the gravest objection to the way these phrases may be used but that is no warrant for objecting to the use of the phrases or to the ideas that lie behind.

"The Mind of Christ" is Paul's phrase but Paul did not use the phrase as Dr. Machen interpreted it, and so far from identifying it with the possibility of hearing Christ speaking, as Dr. Machen did, he used it to indicate the kind of mind we should have today.

Dr. Machen also rejects the idea ~~that~~ "that Christianity is a new religion over against Judaism". Let any one take his concordance and read the New Testament passages speaking of the newness of the Gospel; let him study the Epistle to the Hebrews; let him be grasped by Paul's gospel in Romans and Galatians and Philemon and he will be dumbfounded by Dr. Machen's views.

Equally amazing was Dr. Machen's words about "Christ in us". It is indeed the Christ of the Bible whom we are to preach but the Bible sets forth not only the doctrine of Christ and the fact of Christ in history but the glorious truth of the indwelling Christ, Christ in us and we in Christ. (John XV, X; XIV, 17, Rom. VIII, 10; Gal. II, 20, IV, 19, Eph. III, 17, Gal. III, 11, Rom. VII, 5; I Cor. III, 1, II Cor. V, 17; Gal. III, 27). And that will be poor and weak preaching of the Christ of the Bible which does not realize and experience we make others feel that the Christ preached is the real Christ of the Bible as set forth in these great and precious words.

Not less amazing was Dr. Machen's treatment of the New Testament teaching about the Kingdom of God and Paul's emphasis on God's wrath in His proclaiming the Gospel. It is not too much to say that he derided those who adhere strictly to the New Testament in both of these respects. He held that we are not to seek the Kingdom of God and its establishment now but must wait for it until Christ comes. Now the teaching of the New Testament about the Kingdom is not only that Dr. Machen's presentation was in direct conflict with such passages as Matt. VI, 33; XII, 28; Mark I, 14, 15; IX, 1; X, 14, 15, Luke VI, 20, VIII, 21; John III, 5, Rom. XIV, 17; Matt. VI, 10, Matt. XIII, 38, Luke XXII, 29, and many others. "Christianity Today" says that

Dr. Hachen is/ "amillennialist" a believer in no millennium and that in his view Christ's Second coming is the end of the world. If there is no Kingdom of God on earth until Christ come, or no time for there to be a Kingdom on earth, then the New Testament is a wholly unjustifiable book.

As to Paul's presentation of the Gospel in terms of the wrath of God, it is solemnly true that Paul declared the wrath of God against all sin and that the true preaching of the Gospel must include the warning of the wrath and the fear of God, and that our present easy-going, easy-thinking day sorely needs such preaching, but to represent Paul's Gospel as this alone, or even predominantly, is to misconstrue it. Not once did Dr. Hachen mention the love of God. What was Paul's emphasis? He uses the phrase, "the wrath of God", three times (Rom. I.18, Eph.V. 6, and Col. III.2) He uses the phrase, "the love of God", five times (Rom. V.5, VIII.39, II Cor. XIII.14, II Thess. III.5, Titus III.4) And if, passing by the phrases one will note the times Paul speaks of love and the times he speaks of wrath, he will perceive that Paul's Gospel is a very different Gospel from the Gospel which Dr. Hachen set forth at the Synod of New Brunswick. As one listened to Dr. Hachen's bearing of the Kingdom of God and of the Gospel of Christ as preached by Paul, he wondered whether Charles and Archibald Hodge and Francis Patton were not turning over in their graves.

There was one new and welcome note in this address. One wondered whether Dr. Hachen was ready to join the pre-millennial company of those of us who wait always for the coming of Christ, who take literally the blessed promise of the New Testament, "that this same Jesus who ascended up for you into heaven shall so come in like manner" (Act I. 11) and who are looking every day "for the blessed hope and appearing for the great God and Saviour Jesus Christ". (Titus II.1.)

Other statements of Dr. Hachen's address, whether reported in "Christianity Today" or omitted from that report, have been elsewhere dealt with in this pamphlet. There remain one minor matter and three major matters to be referred to.

Dr. Hachen made much of the fact that a Committee of which I am Chairman, representing the missionary boards at work in Latin America had been implicated in making three of Dr. Feodick's books available in Spanish. This Committee expended no money upon the publication of these books. Two of them, "The Kingdom of the Master" and "The Meaning of Prayer" were published by the Methodist Book Concern and "The Meaning of Faith" by David Jarro of Madrid personally. I had nothing to do with the matter, but if I had I should have regarded it as no crime. I would make some changes in these books but, as they are, they have been of great blessing and help to many perplexed souls and to the cause of Christ in many lands.

The major matters are these three:

1. Dr. Hachen's conception of evangelical Christianity which omits whole sections of the teaching of the New Testament and directly contradicts some of it. This is the gravest matter of all.

2. His departure from the Confession of Faith. He is unwilling to accept its language just as it stands, but insists on editing it by adding adjectives which are not in the Confession and even whole assertions which are not found in it.

He quotes a statement issued by the Candidate Department of the Board to help candidates, which said: "The Church has found during all its years that it can go to the Bible without hesitation or fear to learn its duty in faith and practice, finding its norm always in Jesus Christ who is its ultimate authority. The Bible can always be relied upon in these two vital fields and hence it is called the only infallible rule for this purpose. This does not deny the existence of truth in many places; it locates complete reliability in the Word of God." This is the unworkable position of the Constitution of our Church. Rev. Dr. [Name] says "This is wrong.... The Bible is a book of science and history" and he declared that its science and history is not infallibly true. Now whether the Bible is a book of science and history and infallible or not, as well as our infallible rule of faith and practice, such a doctrine is not found in the Confession of Faith (C. F. A. Hodges, Popular Lectures p. 24) - however our views on inspiration and inerrancy may be, we must allow room in our Church for all who abide literally by the words of the Constitution and for one like Dr. Joseph E. Patton, who wrote in "Fundamental Christianity":

"Concerning now the inspiration of Scripture, you may on the one hand assume that it is errorless. You may say that being inspired it is fair to expect that it will be preserved from error, but this is not evidence. To be accustomed in support of the inspiration of the Bible to cite its accuracy; inspired, let us say, because errorless. It is a different thing, however, to say errorless because inspired. To say that the Bible is trustworthy because of its accuracy or is by implication to say that it has the right in power to become between truth and error. You cannot license a man to seek truth and deny her right to see error. And it is a hazardous thing to say that being inspired the Bible must be free from error; for then the discovery of a single error would destroy its inspiration. Nor have we any right to substitute the word 'inerrancy' for 'inspiration' in our discussion of the Bible unless we are prepared to step from the teaching of the Bible that 'inspiration meant inerrancy' - and that, I think, would be a difficult thing to do.

"This will serve to show how it is that one at the present day is saying that unless the Bible is without error it cannot be trusted for anything, and also how foolish such a statement is. Is there anything in all that is said about inspiration that can show us the exact area covered by inspiration and can tell us how far the mind of the Spirit and the mind of the author were coextensive in the writing of the Bible? Is there anything which assures us that Paul was as much under the influence of inspiration in writing for his cloak at Troas as in writing the Galatian Epistle? Then whatever you may think, however reasonable it is to suppose that the Spirit and Paul were concurrently active and in the same degree in all that Paul wrote, we cannot claim that this is explicitly stated or be fairly inferred logically deducible from any aim said in the New Testament. With the deepest reverence for the Scriptures as the inspired word of God, I am, nevertheless bound to say that difference of opinion on this point must be allowed to exist, as there have always existed, among Christians." (P. 135 f.)

3. The third matter is the question of respect for constitutional procedure and authority. As to procedure I have already spoken, but as to authority, is it right for men to appeal to courts whose jurisdiction and decisions they do not respect? Dr. Machen learned the New Brunswick Presbytery of its incompetence to resist imagined eloquence, and another Presbytery was seen to be tried of his not to hear evidence adverse to an overture similar to Dr. Machen's. When the New Brunswick Presbytery decided against him he sought to have his overture adopted in other Presbyteries where he himself had no standing. This was attempted but has been taken to end the authority of the General Assembly notwithstanding. And "Christianity Today", in its report of Dr. Machen's address, sets up the astounding doctrine that

the citation of the actions of past Assemblies is serious and indeterminate bearing on questions of policy and order, and that all that concerns us is what future Assemblies shall do. It is quite true that within the Constitution each Assembly acts for itself, but it is preposterous to propose that the Church has no history, no valid tradition, no established principles, that may be abandoned or reversed any year, and that meanwhile may be ignored. However reckless or lawless individuals may be, the Boards and Agencies of the Church are bound to carry out the determined policies of the Church. Does "Christianity Today" mean now to regard as inconsequential the action and deliverances of all past Assemblies? Where did the Confession of Faith itself originate? That was a more ancient Assembly than any which I cited at the Presbytery of New Brunswick. And the adoption of the Westminster Confession and Catechisms as the standards of our Church was an act pure and single of the year of 1788 which preceded and corresponded to our General Assembly. If the actions of past Assemblies are of no authority or consequence but only the actions of future assemblies that becomes of our own standards, and will not the Assembly of 1913, to which "Christianity Today" looks forward to by these past Assemblies be itself only another negligible past Assembly in a few months? What would Charles Hodge say of such lawlessness? (Cf His "History of the Presbyterian Church, Chapter I, page 92, 1 & f.) I know full well that one Assembly is not bound by the acts of another", but I know, too, that there are limits to such independence and that the constitutional decisions of our Assembly stand until constitutionally reversed. I doubt the right of men to appeal to the General Assembly who regard so lightly the judgment of the Court to which they appeal and also their right to defy, as Dr. Machen has done, that our Church and General Assembly are evangelical and yet to not appeal to them to determine evangelical loyalty. Dr. Machen has said that he does not accept the General Assembly's expression of confidence in the Foreign Board. What moral right does he have therefore, to appeal to it for the expression of its lack of confidence? Men cannot play fast and loose with the highest court of the Church in this way.

In these three respects—attitude to the Bible, attitude to the Confession of Faith, and attitude to our government and polity, Dr. Machen's statement at the New Brunswick Presbytery is not true Presbyterianism.

And yet one concluding word. The Presbyterian Church has too much narrowness and breadth, the narrowness and breadth of what it believes to be the truth. There is room in it for Dr. Machen and his view and there is room also for others whose views and attitudes differ from his but who stand also upon our confessional standards and within our Constitutional liberties. No one group may exclude the others or claim sole legitimacy, provided we accept and obey the constitution which includes also the Standards. And such acceptance and obedience, if called in question are not left to individuals to pronounce judgment upon, but are to be determined by the processes of our law.

It follows that the agencies of the Church should be amenable to and representative of the Church, its Constitution, its tradition, its spirit, its complete membership.

A Statement by Mr. Robert E. Speer
to the Presbytery of New Brunswick at its meeting in
Trenton, N.J., April 11, 1933.

Mr. Moderator, Fathers and Brethren:

I am not here to engage in any debate or controversy. I am glad to have come in response to the invitation of the Presbytery courteously supported by Dr. Erdman, Dr. Machen and other members of the Presbytery, to be of whatever help I can to the Presbytery as it seeks to deal wisely and justly with the proposed overture presented to it at its meeting on January 24, 1933, and laid over for action at this meeting today. The simple question is, what action is just and right, for the good of Christ's Church and in accord with the Mind of Christ? My only desire is to try to be of help to the Presbytery in finding and following that Mind.

In order not to be drawn into any controversy and to avoid the temptation of answering any argument that might be made here today in behalf of the proposed overture, I have written out in advance this statement of fact and constitutional principle dealing first with the precise terms of the proposed overture presented by Dr. Machen and then with the general attitude and method of procedure which it represents.

The issues involved are not new. They have been passed upon authoritatively by the General Assembly and they have been discussed at length in correspondence with Dr. Machen in preceding years, beginning in 1926, and especially in 1929 in very extensive communications. They are now presented in the proposed overture to the General Assembly in four sections which should be dealt with carefully and fairly one by one.

I. The first section is that the General Assembly be asked

"To take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands and who are determined to insist upon such verities as the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy Divine justice, His bodily resurrection and His miracles, as being essential to the Word of God and our Standards and as being necessary to the message which every missionary under our Church shall proclaim."

With regard to this proposal four things are to be said:

1. It is unfairly discriminatory. It singles out one of the four Boards of the Church and asks for distinctive action of the General Assembly with regard to it alone. These four Boards stand on precisely the same constitutional basis and sustain to the Assembly

and the Church the same constitutional relationship. It would be unjust and unfair for the Presbytery to ask the General Assembly to act in a discriminatory way with regard to any Board of the Church in a matter of exactly equal applicability and relevance to them all.

2. It rests on implications, assumptions and suspicions which are unfounded and which are especially unfair and unjust at this present time when the Board of Foreign Missions has shown itself to be, and has been gratefully acknowledged in all denominations and all over the world as being the bulwark of our evangelical faith and of the unflinching affirmation of the supernatural gospel of the New Testament as against the theology of the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry.

3. The first clause of this section proposes a calculation of wholly dubious significance and of impossible determination. It asks the General Assembly "to take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands." It does not define what the "danger" is or what is the proof of "awareness" or how it is to be determined whether any particular individual is "fully" or only partially aware. There are many different dangers and many different ways of displaying one's attitude toward them and many different judgments as to the best way of meeting them. The proposition here expressed is neither clear nor competent.

4. The remainder of this section embodies identically the principle of two overtures which were fully debated and authoritatively determined by the General Assembly of 1924 at Grand Rapids of which Dr. Macartney was Moderator and Dr. Machen a member. One of these overtures was from the Philadelphia Presbytery and proposed for application to all the Theological Seminaries, the General Council, the Boards and every other agency of the Church, the principle which is here proposed again. The other overture to the same effect, but limited to the Board of Foreign Missions, was sent up by the Presbytery of Seattle. The first of these was dealt with by the Judicial Commission which presented a full judgment closing with these words - "It is therefore the judgment of the Judicial Commission that the overture in question proposes action by the General Assembly which would impose doctrinal tests upon ministers and elders which are unconstitutional, and for this reason no action should be taken thereon by this General Assembly and it is so recommended." This judgment was confirmed by the Assembly. The other overture was referred to the Committee on Bills and Overtures, of which Dr. Maitland Alexander was Chairman, and the Committee reported advising that no action be taken and the Assembly so ordered. The overture now before the Presbytery of New Brunswick proposes, therefore, what the General Assembly of 1924, by two separate actions, disallowed.

II. The second section is that the General Assembly be asked:

"To instruct the Board of Foreign Missions that no one who denies the absolute necessity of acceptance of such verities by every candidate for the ministry

can possibly be regarded as competent to occupy the position of Candidate Secretary."

The present Candidate Secretary of the Board to whom this proposal evidently refers was for six years a missionary of our Church in North China. In his ordination vows he answered the constitutional questions in the affirmative and he answers them so now. He was obliged by threatened tuberculosis to return to America and worked for three years as a home missionary in the Southern mountains. In pursuance of its policy to have a young man as Candidate Secretary, not too far removed from the young men and women of the colleges and seminaries, the Board called him to this service in 1926. He has since rendered most efficient and devoted service in this capacity and as a speaker among the churches. He does not select or appoint missionaries. All candidates are passed upon by a special committee of the Board as well as by the full Executive Council of the Board and all appointments are made directly by the Board itself.

With regard to the Candidate Secretary personally it is to be said that he is an ordained minister in full and regular standing in one of the Presbyteries of our General Assembly and that the only appropriate and constitutional method of impugning his standing in the Church is by the process prescribed by our form of Government. Any other method is explicitly disapproved by our Constitution and by the actions of the General Assembly. The question that is raised here is not the question of the proper qualifications of foreign missionaries. We will come to that in a moment. What is involved here by indirection is the very principle passed upon by the General Assembly of 1924.

The Candidate Secretary, Mr. Hadley, knew of my coming here today and of the overture proposed to the Presbytery and of his own accord he wrote me a letter from which I quote these words:

"There has never been any suggestion of compromise as to the Evangelical basis of judgment of our missionary candidates. The responsibility for the Ministerial group rests with the Presbyteries. The Executive Council and the Candidate Committee of the Board have exercised the greatest care in seeking a vital evangelical faith and conviction on the part of every new missionary appointed, as you can testify.

"As for my own position I am sure you know that I am a conservative in theology. In my ordination vows before the Presbytery of Geneva in 1908 I affirmed my belief in the Scriptures as the Word of God, the only infallible rule of faith and practice; in Jesus Christ as the Eternal Son of God who became flesh and dwelt among us; that He was born of the Virgin Mary, died for our sins according to the Scriptures; rose from the dead on the third day; ascended to Heaven and ever liveth to make intercession for us.

"I have never departed from this position nor from my conviction that it is the only real motive for, and foundation of our great missionary work at home and abroad."

The ultimate purpose which all of us must have in view is the securing of an adequate body of true missionaries, men and women who truly believe and truly live the Gospel of our Lord and Saviour as set forth in the Standards of our Church. But how shall these qualifications, doctrinal or otherwise, be determined and where, if questions arise, does the authority and responsibility reside for their decision. The law of our Church and the repeated actions of the General Assembly answer these inquiries clearly:

Moore's Presbyterian Digest 1878, p. 659. "Boards have no authority to sit in judgment on Ministers:"

"a. In answer to the questions propounded by the Presbyteries of Union and French Broad, the Assembly would say, that though they do not recognize in the Board of Missions the authority to sit in judgment upon the orthodoxy or morality of any minister who is in good standing in his own Presbytery, yet, from the necessity of the case, they must exercise their own sound discretion upon the expediency or in expediency of appointing or withholding an appointment from an applicant, holding themselves amenable to the General Assembly for all their official acts. 1830, p. 290."

"b. In all questions touching ... the character of ministers, the Board of Home Missions, in cases of difference between itself and the Presbytery, should abide by the final judgment of the Presbytery. 1883, p. 644."

Repeated Assembly action have declared this to be the law of the Church. See Minutes 1837, 1856, 1869, 1882. See Hodge's "What is Presbyterian Law," pp. 116, 233, 413, 427.

As far as I remember this issue arose first in the experience of the Board of Foreign Missions, in 1895 in connection with a very difficult case and the Board, under the leadership of Dr. William M. Paxton and Dr. Robert Russell Booth, took the following action:

"The Board has but one rule in reference to cases involving doctrinal or ecclesiastical questions: namely, to refer them to the Presbytery to which the missionary concerned belongs. In the only similar case which has occurred in the last twenty years, the question of the doctrinal views of the missionary concerned was simply referred to his Presbytery. This rule should exempt the Board from all difficulties and discussions in such matters. It regards its function as that of an Executive Body charged with the propagation of the Gospel under the direction of the General Assembly, its missionaries being subject to their Presbyteries in all doctrinal or ecclesiastical matters."

In 1902 the question emerged again and Dr. Paxton set down in writing the views which he held, as follows:

"The General Assembly has committed the choice of ministers for the missionary field into the hands of the Presbytery and our Board of Foreign Missions. It assigns to each body its own special work. The Board of Missions is, first, to investigate the piety; second, health; third, the aptitude of the applicant.

"The Presbytery is charged with the work of investigating, first, the piety (this being so important it is given to both bodies); second, the scholarly attainments; and thirdly, the orthodoxy of the applicant.

"Each of these bodies has its own work, and the order in which it is to be done has been settled by custom. First, the student indicates to the Board of Foreign Missions his desire to be appointed as a missionary; the Board should then perform its work of examining into his health, his piety and his aptitude. This done, they should report to the Presbytery the name of the student, the result of their investigations and their recommendation to the Presbytery to proceed with its work in examining and endorsing the student. If this is satisfactory, they should report to the Board that they are satisfied, and that the way is clear to proceed with the applicant's appointment. This completes all the preparations, and the ordination can be completed at some future time.

"This will make the steps perfectly clear, and prevent any complication between the Board and the Presbytery. It will, at the same time free the applicant from any anxieties of mind, which I have known sometimes to affect the health of the student seriously.

"I have often felt anxious about our students who had given in their names as candidates, and become very discouraged by the long delay between the action of the Board and the Presbytery.

"This plan also will readily discover any theological deficiency or error in the student; and it will only make anxious the minds of those who are conscious of false opinions, whilst orthodox men will have no anxiety whatever about their acceptance.

"It seems to me that if this plan, as originally intended, is carried out, there need be no conflict whatever between the Board and the Presbytery."

This view was adopted by the Board and approved by the General Assembly of 1903 and again by the General Assembly of 1905 in the following explicit action:

"On the clear understanding that the phrase 'general fitness' includes those matters lying on the borderland of doctrinal belief which, while not affecting doctrinal soundness and therefore not ordinarily coming within the scope of Presbyterial inquiry, may seriously affect a man's fitness for the foreign field, we approve the Board's declaration of policy and methods as to the theological qualifications of missionaries, which is as follows: 'The Board reaffirms its adherence to the

principle set forth in its action of May 6, 1902, that it has no ecclesiastical functions, and that all questions relating to ministerial standing or soundness in the faith must be authoritatively and finally settled by the Church courts. Accordingly in any case where evidence is brought before the Board tending to show a doctrinal unsoundness on the part of a ministerial appointee or candidate, it shall be promptly referred for investigation to the Presbytery to which he is responsible. The Board, however, while affirming the principle of the exclusive jurisdiction of the courts of the Church in matters of orthodoxy, does not consider itself precluded thereby from reconsidering at any time the general fitness of an appointee for the arduous and responsible service of the foreign missionary, and of assuring itself by proper and reasonable inquiries of his probable usefulness in the field. The Board directs that this action shall be especially reported to the next General Assembly for approval, modification or reversal."

The Board has sought to act with the most conscientious care in this matter. In the case of all unordained missionaries who are not passed upon by the Presbyteries it asks the essential questions itself and seeks help from pastors and church sessions. In the case of ordained men it does not take its responsibility in any perfunctory way but seeks carefully and faithfully to secure a body of godly and devoted men who are well grounded in the great fundamental convictions of the standards of our Church and who will preach the full, glorious Gospel of the New Testament. And the Board would retain no Candidate Secretary who did not represent its mind and the mind of the Church in this regard.

III. The third section of the proposed overture is that the Assembly be asked

"To instruct the Board of Foreign Missions to take care lest, by the wording of the application blanks for information from candidates and from those who are asked to express opinions about them, or in any other way, the impression be produced that tolerance of opposing views or ability to progress in spiritual truth, or the like, is more important than an unanswering faithfulness in the proclamation of the gospel as it is contained in the word of God and an utter unwillingness to make common cause with any other gospel whether it goes under the name of Christ or not."

I have brought with me a full set of blanks now used by the Board in the selection of the missionary candidates and they are here for the examination of the Presbytery. I will quote all the questions in them relevant to this section of the proposed overture:

1. What does Jesus Christ mean to you personally?
2. What place and meaning has prayer in your life?

6. What is your attitude toward the statement that the supreme and controlling aim of foreign missions is to make Jesus Christ known to all men as their Saviour and Lord?
8. What is your attitude toward the view that missionaries frankly and without apology should seek to persuade men to become disciples of Jesus?
12. What would be your general method of approach to the adherents of other religions?
29. From your experience how easy have you found it to accept and help to carry out the decision of a majority, even if the decision is contrary to your own opinions?
30. What, if any, reservations have you with regard to leaving the decision as to the type and location of your work to the local Mission authorities?
32. What reservations would you have in complying with a request to give up personal habits which might be felt to lessen your influence on the mission field (with the general community, Christian community, fellow missionaries)?
33. Please write on the separate sheet provided herewith, a statement giving (a) a brief sketch of your life; (b) your Christian experience and religious development; (c) your motives in seeking missionary appointment; (d) the content of your Christian message. (This statement must accompany your application blank).

Also on a separate blank:

29. What Bible training have you had?
45. What do you personally think of Jesus?
46. In what ways have you helped others to a personal commitment to Jesus Christ?
47. What is your practice in personal prayer?
48. Describe your use of the Bible for devotional reading?

As to the content of the candidate's Christian message the candidate is advised that - "This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address or by personal contacts, or by both. It is of the utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

As you will observe there are no questions here or elsewhere in these blanks conveying the impression or justifying the implications of the overture. Dr. Machen has in mind blanks used in the past on which for years and years was the following question: "Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary

to your opinions?" and the questions still asked of the references given by the candidate with regard to the candidate's "Christian character, vital religious experience, spiritual influence on others, desire to progress in spiritual truth and eagerness for Christian service." Surely there is no warrant in these natural and proper questions for the implications of the overture. They suggest nothing more than is again and again enjoined in the New Testament.

Perhaps it will help you to enter the joyous reality of this glorious enterprise and its Christian worthfulness and unity to have some of the statements which missionary candidates present. I have brought four or five of these, not picked out for the purpose but actually the first ones in order which came to my desk after the receipt of the Presbytery's invitation, and shall be glad to read them to the Presbytery, as showing the type of candidate applying to the Board.

IV. The fourth section of the proposed overture to the Assembly is as follows:

"To warn the Board of the great danger that lurks in union enterprises at home as well as abroad, in view of the widespread error in our day."

There are dangers in union enterprises, whether matrimonial, political or religious. But there are dangers outside of them as well. And there are times when the safety of union is greater than its dangers. None of us who know the joy of the perfect love which casts out fear give any reckoning to its dangers. In our national life no doubt there are dangers in the union of these states but there are vastly greater dangers in their disunion. I rejoice that my great-great-grandfather voted in the Pennsylvania Convention for the adoption of the Constitution of the United States and the creation of our nation in the face of the opposition of his constituents who feared the great dangers that lurked in the American union.

There are dangers in church union, and there are unions in which our Church and its Boards cannot join, but the principles and the policy of the Church are clear as daylight and have been for generations. The Constitution of the Church lays the ground for all true cooperation and union in its noble definition: "The Universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to His laws" (Form of Government, Chapter II, par. 2). In 1887 in response to a communication from the Commission of Conference on Christian Unity of the Protestant Episcopal Church, the General Assembly took action (1) accepting "as clear presentations of the position of the Presbyterian Church on Church union and unity" two overtures from the Presbytery of New York and New Brunswick, the latter closing with the following resolution:

"Resolved, That a Committee of -- be appointed to confer with any similar Committees that may be appointed by other Christian Churches, which receive the Holy Scripture as the

infallible Word of God and look for salvation to Christ alone, to consider what measures are practicable to exhibit and promote the unity of the Church of Christ and to secure cooperation in efforts to advance the kingdom of our common Redeemer, and to report to the next General Assembly."

(2) accepting, in the same way, the following report of the Committee on Bills and Overtures; while overruling its recommendation that the Assembly decline to appoint a Committee to meet the Protestant Episcopal Commission,

"We recommend that the General Assembly express its cordial sympathy with the growing desire among evangelical Christian Churches, for practical unity and cooperation in the work of spreading the Gospel of Jesus Christ throughout all the earth.

"We also recommend that the General Assembly proclaim to the Christian world their statement of the principles whereby, in its judgment, practical Church unity can be realized and maintained.

1. All believers in Christ constitute one body; mystical, yet real, and destined to grow into the fulness of Him who filleth all in all.
2. The Universal Visible Church consist of all those throughout the world, who profess the true religion, together with their children.
3. Mutual recognition and reciprocity between the different bodies who profess the true religion, is the first and essential step toward practical Church unity."

(3) and officially replying to the Protestant Episcopal Church as follows:

"The General Assembly of the Presbyterian Church in the United States of America, now in session at Omaha, Neb., have received with sincere gratification the 'declaration' of your House of Bishops; and your request under it for a brotherly conference with us and with other branches of the Church of Christ, 'seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.'

"The General Assembly are in cordial sympathy with the growing desire among the evangelical Christian Churches for practical unity and cooperation in the work of spreading the Gospel of our Lord Jesus Christ throughout all the earth; and they respond to your invitation with the sincere desire that the conference asked for may lead, if not to a formal oneness of organization, yet to such vital and essential unity of faith and spirit and cooperation as shall bring all the followers of our common Lord into hearty fellowship, and to mutual recognition and affection, and to ministerial reciprocity, in the branches of the one visible Church of Christ, working together with Him in advancing His kingdom upon earth."

This Committee on Church Unity thus established was the real beginning of the General Assembly's Department of Cooperation and Union.

This same Assembly urged the establishment of "independent national Churches holding to the Reformed doctrine and the Presbyterian polity on foreign fields," and urged the development of union Presbyteries and the dissolution of Presbyteries of "our Assembly as rapidly as this can wisely be done." (General Assembly Minutes 1887, pp. 23,24).

The General Assembly of 1905 took four distinct actions on the subject of union on the foreign field, sanctioning the union of our Church with three others in Korea and declaring generally -

"Very commendable are the courage and the high spirit of consecration manifest in many places already ripe for it, in a readiness to enter into proper union movements leading to the much desired development of native resources and organization, which the conditions of the times imperatively demand. We greatly rejoice in their spirit of Christian fellowship and cooperation. (General Assembly Minutes 1905, p.120)

"We also receive with great gratification the report of the Board's action concerning the Union Movement in Korea, which is formally endorsed in a subjoined recommendation. The logic of present day providences in Mission lands is leading inevitably toward national churches, as the best possible method of reaping the ripening harvest. It would surely be contrary to the spirit of Christ and New Testament precedent to build such national churches on the foundation of our own divisions, of whose occasions even we ourselves have been largely healed." (p. 121)

Other Assemblies went far beyond this in their deliverances with regard to organic union at home, but I will cite only a few of the declarations regarding cooperation and union abroad. In 1900 the General Assembly specifically approved the statement: "The object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build upon Scriptural lines, and according to Scriptural principles and methods, the Kingdom of our Lord Jesus Christ. Where Church union cannot be attained, the Board and Missions will seek such divisions of territory as will leave as large districts as possible to the exclusive care and development of separate agencies. It is believed that in other regards, also, missionary comity should be given large range; (1) Salaries of native workers should be so adjusted among Missions as not to introduce an element of dissatisfaction among the workers of any Mission, or to tempt them away from the Mission with which they are connected. (2) Each Mission and the Churches connected therewith should recognize the acts of discipline of other Missions and the churches connected with them. (3) In co-operative educational work, and especially where the schools of one Mission train helpers for other Missions, the latter should render some compensatory service. (4) Printing establishments are in many

Missions required by the missionary work. Such should not be unnecessarily duplicated. The printing establishment of one Mission should, if possible, be made to serve the needs of all others in the same territory. (5) A hospital invariably opens wide opportunities for evangelistic work. Until these are properly utilized, or it is not judicious or economical to establish other hospitals, the results of whose establishment will be to multiply further unutilized spiritual opportunities. (6) Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed, and to which all mission effort should contribute."

In 1905 the Assembly 'noted with satisfaction the readiness of the Board to give cordial response to appeals from the Mission stations for endorsement of reasonable union movements properly conserving essential truths.'

In 1914 the Report of the Committee on Christian Cooperation and Union which was adopted by the Assembly noted as worthy of special mention that "the Christian workers in the foreign field are far in advance of those in the home field in the realization of unity and of cooperation." (Minutes 1914, p.27)

In 1916 it was voted "that the Assembly reiterate its hearty approval of the Board's policy to promote comity, cooperation and union in all practicable ways, thus avoiding denominational overlapping and the undue multiplication of agencies in a given field, but using men and money to the best advantage."

In 1924 the whole question of cooperation and union on the Mission field was thoroughly discussed by the Standing Committee on Foreign Missions, under the chairmanship of Dr. MacLennan and with the advice of Dr. Robert Dick Wilson, and the Committee unanimously recommended and the Assembly unanimously voted that "the policy established by past General Assemblies, in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Mission work" should be "loyally maintained", adding the provision, wholly acceptable to the Board and in full accord with its principles and policy, "that the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing should withdraw from further participation."

The proposed overture mentions one set of dangers. There is another set. From both of these our Church and its Boards should hold aloof. There are the dangers of union with unevangelical forces. And there is the danger of disunion among men and women of a true common evangelical faith and love.

I have tried to deal fairly with the terms of the proposed overture. I believe that both in form and in content it contravenes the Constitution and traditions of our Church, and that the Presbytery

of New Brunswick should not transmit it to the General Assembly. But I welcome this opportunity to go further and to speak with kindness and courtesy but still with earnestness and deep concern regarding the suspicions and distrust which the proposed overture expresses and the methods of meeting the great needs of the Cause of Christ today which it illustrates.

First, I wish I could persuade any who are in doubt, as to the true evangelical fidelity of the Board of Foreign Missions and of the foreign missionaries of our Church. I believe that both the Board and our missionaries have throughout our whole history faithfully represented the mind and heart of our Church and that they faithfully represent them today. I would recall the Statement which the Board issued on November 19, 1923, and its unequivocal declarations:

"All the members and officers of the Board clearly understand that having been appointed by the General Assembly as the authorized agency to represent the whole Church in its foreign missionary work, they should discharge the obligations imposed in entire obedience to the instructions of the General Assembly, and in full loyalty to the Standards of the Presbyterian Church, and the whole system of doctrine contained therein. In these and in all other respects the Board has sought to administer the trust laid upon it by the General Assembly with absolute fidelity, and it is determined to hold this trust inviolate. The members of the Board are amenable in the matter of their fitness for service on the Board not to the Board but to the General Assembly, which is the sole judge of their competency. In case of misunderstanding or misapprehension members or officers of the Board concerned stand ready to give full account to the Church.

"All missionaries, prior to their appointment, are asked the following questions:

- 'Have you any religious views which you believe to be at variance with the teaching of the Presbyterian Church?
- 'Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?
- 'Is it your purpose to make such efforts the chief feature of your missionary career, no matter what other duties may be assigned to you?
- 'Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?
- 'Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?'

"No missionaries are appointed who cannot satisfactorily answer these questions. After appointment, all missionaries

are amenable to the missions to which they belong, and all ordained men to presbyteries as well. The Board has considered every definite complaint regarding missionaries, and has not found a single instance of unfaithfulness. If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way. While the Board is not an ecclesiastic body and cannot trench upon the jurisdiction of presbyteries over anyone's ecclesiastical standing in the Presbyterian Church, the Board is the judge of the qualifications of missionaries, and it deems sound views of the Gospel a vital qualification. The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration.

"Regarding union enterprises, which are said to be opening the door for unevangelical teaching by missionaries of other denominations, the demand for them has come from the field. The overwhelming need for colleges, seminaries, and medical schools, and the lack of funds to equip and maintain separate denominational institutions impelled our missions to join forces with other denominations in the interests of economy, efficiency and Christian unity. The Board calls attention to the facts: (1) That such union effort has been repeatedly and explicitly approved and advised by the General Assembly; (2) That the whole policy was carefully reviewed and reaffirmed by the Post War Conference of Missionaries in 1920, was referred to and unanimously concurred in by the 26 Missions at their annual meetings, and was then reported to and ratified by the General Assembly of 1922; (3) That such unions have been entered into only with sister evangelical churches which are recognized as such by the General Assembly; (4) That each case of union was reported at the time to the General Assembly. When a question arose regarding Chosen Christian College, the Assembly made an investigation through a special Commission which, after an inquiry extending through a year, reported unanimous approval of the institution to the General Assembly of 1921, which unanimously adopted the report; (5) That whenever difficulties and problems doctrinal or otherwise arise in connection with these institutions, it is the policy and purpose of the Board to take them up with the institution concerned and the Boards of the other denominations associated in it. If agreement cannot be reached on a strict evangelical basis, the Board will recommend withdrawal from further participation.

"The Board makes these statements in the hope that they will clear away any misapprehension that may be in the minds of some of the friends of missionary work. The Board entreats

the churches in the name of the General Assembly whose agency it is, in the name of faithful missionaries whose life work is menaced, and in the name of our Divine Lord and Saviour, to remember that withholding or diverting gifts penalizes not the members of the Board but the devoted missionaries and their work. It expresses the confident expectation that all Presbyterians who are loyal to the Church and to the great task that Christ has laid upon it will enlarge their missionary offerings so that the deficit may be completely wiped out and the needs of the work may be met."

Where the Board stood in 1923 it stands today. Its last declaration on March 20th, 1933, supplementing its declaration of November 21, 1932, regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, was as follows:

"(1) That these Chapters (I-IV of the Report) do not conform to the fundamental aim of foreign missions as expressed in the Manual of the Board as follows:

'The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate so long as necessary, with these Churches in the evangelizing of their countrymen, and in bringing to bear on human life the spirit and principles of Christ.'

"(2) That the Board affirms its loyalty to the Standards of the Presbyterian Church and maintains the absolute finality, sufficiency, and universality of the Gospel of Christ.

This statement was adopted unanimously."

Ten years ago these same questionings which are implied in the proposed overture were abroad. At that time a member of the Presbytery in Illinois proposed an overture to the General Assembly with regard to Dr. George Alexander, who was then a member of the Board, asking for General Assembly action regarding him. This brother had no immediate knowledge of Dr. Alexander nor Dr. Alexander of him, but believing him to be a true Christian man, Dr. Alexander wrote telling him what he believed on the points which had been raised:

"At fourscore a man must take short views of the life that now is and seek to be not only at peace with God but, if possible, in perfect charity with all mankind....

"I was ordained to the ministry in the Old School, Presbyterian Church, January 20, 1870....

"I believe the Scriptures to be the word of God, the only infallible rule of faith and practice. I believe Jesus Christ to be the eternal Son of God, who became flesh and dwelt among us. That he was born of the Virgin Mary,

died for our sins according to the Scriptures, rose from the dead on the third day according to the Scriptures, ascended to Heaven, and will, in His own time, return to be our Judge.... The doctrine of the Virgin birth is to me very precious."

The brother to whom Dr. Alexander thus wrote at once withdrew his overture.

At the same time there were questionings regarding missionaries. Five Presbyteries sent an identical overture to the Assembly of 1921. These were referred to the Standing Committee on Foreign Missions which reported that "having heard all representatives of such Presbyteries as wished to appear before the Committee, and also having carefully examined all the material brought before us, your committee is gratified to report that it finds nothing to disturb the confidence of the General Assembly in the Board of Foreign Missions and in the great body of its loyal Christian missionaries." And the Assembly adopted this report.

Some years ago Dr. J. Wilbur Chapman and Dr. Ford C. Ottman after a trip around the world reported that they had found grounds for concern as to the position of some missionaries. Dr. Chapman had been a member of the Board and it at once invited him and Dr. Ottman to meet with it and to name any of our Presbyterian missionaries who might have occasioned their concern. They at once declared that there were none, that they had reference to no one in the Missions of our Church. In 1923 Dr. Robert Dick Wilson visited Japan, and Korea and China and also reported as Dr. Chapman and Dr. Ottman had done. The Board at once conferred with Dr. Wilson and he made the same declaration as the others. At the General Assembly of 1924 Dr. Wilson was a member of the Committee on Foreign Missions of which Dr. A. Gordon MacLennan was Chairman, and which contained a number of the most conservative ministers of our Church. Dr. Wilson testified before the Committee to the evangelical faithfulness of our missionaries and Dr. MacLennan reported among the resolutions of the Committee, which the Assembly adopted unanimously: "That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field and that they be requested to continue to exercise the most scrupulous care in this regard."

I would repeat the declaration of the Board in 1923: "If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration."

In one respect this statement must be qualified. There are two instances out of nearly 1500 which are giving the Board concern. but it has strong hope that in each case the issue will be such as to glorify Christ by the winning and not the losing of lives.

Lastly, I wish I could win Dr. Machen and those who are of his mind to believe that our unities so vastly outweigh any disagreements that we ought in mutual, trust and real brotherly love to be working together for the one great end, in the service of our Divine Lord and Saviour. Not by suspicion and strife but by confidence and concord is the great work of our Redeemer to be done in the world by us who love Him, who believe in Him and His Cross and His Resurrection, and who have no desire except to know and teach His truth and to do His Will. I do not see how anyone can write out word for word, as I have just done in preparation for this statement, every passage in the New Testament dealing with the ideas of "variance", "strife", "contention", "division", "schism", "separation", "concord", "peace", "unity", "brotherly love", and weigh their sacred teaching, without hearing the clear admonition of Our Lord that we should stand together and work together in Him in the unity of His faith and love. What we need today is not conflict and division among us who hold this common faith but a united front against all that is opposed to Christ and His Gospel. Dr. Machen has shown us the kind of work that our time needs in his books on "The Origin of Paul's Religion," and "The Virgin Birth." It was by the latter that we were able to help one of our candidates who came rejoicingly, by the aid of it, to a rich faith in the One Supernatural Lord. ~~X~~ And in such positive declarations of the great affirmations of the Gospel there is unity and peace. Here is the answer to the question of which Dr. Machen has written in beautiful words:

"Is there no refuge from strife? Is there no place for refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passions of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

That house is our Father's house wherein we dwell together in love and faith as brethren.



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R. E. H. E.

Smith, Wm

Answer to Dr. Machen and Mr. Monson

The General Assembly will have before it several overtures relating to the Board of Foreign Missions. Some of these express the confidence of the Presbyteries in the Board and others distrust. Of the latter, two are not known, one from the Presbytery of Northumberland and the other from the Presbytery of Philadelphia. The latter was first presented by the author, Dr. J. Graham Machen, to his own Presbytery, the Presbytery of New Brunswick and was decisively defeated by that Presbytery. Later it was adopted by the Philadelphia Presbytery, which, however, at its earlier meeting on April 3rd, had adopted the following statement:

Approved Report of Special
Committee on Foreign Missions,

"Your Committee on Foreign Missions has given prayerful and careful consideration to the criticisms of our Board of Foreign Missions offered by the Rev. John Clever Monson, the Rev. H. Mc Allister Griffiths, and others. These gentlemen were invited to meet with the Committee and were given unlimited time to present their views. At the request of the Committee, Messrs. Monson and Griffiths furnished written statements of their position, hereto attached. A revised form of that of Mr. Monson has been printed and furnished to members of the Presbytery.

"In addition your Committee had before it a written reply of a representative of the Board of Foreign Missions to the criticisms, and also listened to the personal statements of Dr. Robert Littell and Dr. Cheesman Herrick, members of the Board of Foreign Missions. We also considered the "Action of the Board of Foreign Missions regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry", Dr. Speer's survey of the Laymen's Inquiry under the title of "Re-Thinking Missions Examined", and other papers bearing on the situation.

"We would especially commend the straight-forward evangelical loyalty of the Board as expressed in its "Action regarding the Report of the Appraisal Commission of the Laymen's Missions Inquiry", issued under date of November 21, 1932; particularly the following statement:

"The Board affirms its abiding loyalty to the evangelical basis of the missionary enterprise. The work of the Board is built on the motive described in the foreword of the Commission's Report in the words, 'to some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him.' The Board adheres to the aim and ideal of missionary work and to the conception of the Gospel embodied in the New Testament and in the historic witness of the Church and will continue its work on this basis, regarding Jesus Christ as the only Lord and Saviour and seeking to make Him known as the

Divine Redeemer of individuals and of society. The Board has long expressed and still expresses this aim in its Manual as follows:

"The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all men on life the spirit and principles of Christ."

"We commend most heartily and enthusiastically Dr. Robert E. Spear for his masterly presentation of our Church's position in his "So-Thinking Missions Examined", and we would here record our utmost confidence in his fine loyalty to our Lord and His great commission as evidenced through the years of his splendid service to the Church.

"Opinions were freely expressed by the brethren presenting the criticisms, but in the judgment of your Committee sufficient proof was not offered relating to specific cases as to justify us in sustaining the criticisms.

"We recommend that no action be taken on the overture to the General Assembly prepared by Mr. Monson; we offer the following Resolution to be transmitted to the Board of Foreign Missions:

"THE PAS, Pearl S. Buck, a missionary under appointment by the Board of Foreign Missions of the Presbyterian Church, U.S.A., has written various articles, reviews, and letters, which are clearly at variance with the declared aims and policies of the said Church and Board, therefore,

"BE IT RESOLVED, That the Presbytery of Philadelphia requests the Board of Foreign Missions to ask the resignation of Mrs. Pearl S. Buck as a missionary under its care; and that it further requests the Board of Foreign Missions not to publish, advertise or distribute the mission study books for children prepared by Pearl S. Buck, as authorized by the Board."

Attest. _____ I. Sturges Shultz,
Stated Clerk
Presbytery of Philadelphia."

The overture of Dr. Machen, which ~~is~~ ^{this Presbytery} subsequently adopted and the overture of the Northumberland Presbytery cover substantially the same ground and an answer to the former will deal with the full substance of the latter.

This present statement is designed, then, to deal with Dr. Machen's overture. This overture has been supported by a pamphlet by Dr. Machen entitled "Modernism and The Board of Foreign Missions in the U.S.A." and by the address of Dr. Machen in presenting his overture to the Presbytery of New Brunswick on April 11, 1933. A more detailed overture of the same general character had been presented to the Presbytery of Philadelphia, by the Rev. J. C. Monson, then General Secretary of the Reformation Fellowship, but later "dismissed" (See "Christianity Today", mid-April 1933, last page), and was rejected by the Presbytery of Philadelphia and answered in its action of April 3rd. Mr. Monson issued a pamphlet in support of this overture which covers some of the same ground and is of the same general nature as Dr. Machen's pamphlet. It would seem wise, accordingly, to attempt to deal in essential matters with all these four documents, namely,

(1) Dr. Machen's overture adopted by the Presbytery of Philadelphia, (2) his pamphlet, (3) his address at the New Brunswick Presbytery as reported in "Christianity Today", Mid-April, Volume III, No. 12, and (4) Mr. Monson's pamphlet, "The Foreign Mission Reduction in the Presbyterian Church in the U.S.A."

It is a mistake to suppose, however, that Dr. Machen's attitude is due to the arguments set forth in his pamphlet and address or is likely to be modified by any answers to these arguments. For some years, and antecedent to most of his present allegations, he has felt and expressed his distrust, and opposition to the Foreign Board.

In 1926 he declared his opposition both to the Board of National Missions and to the Board of Foreign Missions. In the spring of 1929 he prepared a paper entitled "Can Evangelical Christians Support our Foreign Board," and sent this to me for examination and criticism. I wrote to him very fully with regard to this paper. He was not convinced by my reply but the paper was not published. I have no permission to publish it now but I am free to publish my reply as covering the objections which he made then and some of which are repeated in his latest pamphlet. My answer is found in this present pamphlet as Chapter I.

Chapter II is a reply to Dr. Machen's pamphlet, "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A."

Chapter III is a letter from my associate, Dr. Scott, to Dr. Littell, of the Tiooga Presbyterian Church in Philadelphia, who is a member of the Board, in comment on Mr. Monson's statement as presented to the Presbytery of Philadelphia in November 1932, which was considerably toned and modified in the printed form in which it was later distributed.

Chapter IV is a reply to Dr. Machen's address at the Presbytery of New Brunswick as reported in "Christianity Today", and remembered by those who heard it.

Chapter V is the statement which I made, at its request, to the Presbytery of New Brunswick at its meeting on April 11, 1933 dealing with the specific proposals of the overture presented by Dr. Machen.

~~Copy for~~

Private

CAN EVANGELICAL CHRISTIANS SUPPORT OUR FOREIGN BOARD?

An Inquiry Presented for the Consideration
of the Evangelical Members
of the
Presbyterian Church in the U.S.A.

By

J. Gresham Machen

April, 1929

Every agency appealing for funds should be willing to give an account of its stewardship to those to whom it appeals. This principle applies to the Board of Foreign Missions of our Presbyterian Church. The Board is supported not by a tax levied on the members of the Church, but by voluntary contributions. If contributors think that their gifts are being devoted by the Board to the ends for the sake of which they have contributed them, then they will continue their support; otherwise they cannot reasonably be expected to do so.

There are some contributors who need have no hesitation about continuing their support of the Board. These are the contributors that are interested in the social or material or educational aspects of the Board's work. It is perfectly clear that our Foreign Board is performing a valuable humanitarian service in many parts of the world, and those who want to contribute to such a humanitarian service may probably have confidence in this particular agency. But there are other contributors who may well have grave doubts as to whether they are justified in continuing their gifts. These are the contributors who are interested in propagating the gospel of Jesus Christ as it is contained in the whole Word of God. Can these Bible-loving and Bible-believing Christians conscientiously continue their support of our Foreign Board? About that question there is widespread doubt.

Obviously the question cannot possibly be answered by pronouncements of the General Assembly; for the distrust which evangelical Christians have with respect to the Board itself applies in equal measure to the Assembly. When, indeed, the issue between the Bible and modern unbelief is clearly presented, the Assembly usually stands on the side of the Bible; (1) repeated pronouncements have affirmed that the full truthfulness of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection, and the miracles of our Lord, (2) are essential doctrines of our Faith. But these pronouncements have been made, practically speaking, a dead letter by the fact that the machinery of the Church is almost altogether in the hands of those who are concealing the real gravity of the situation that exists. Evasive reports as to the state of the Church, like that of the Commission of Fifteen of 1926-1927, will hardly restore the confidence of evangelical Christians; on the contrary, they will in the end do more to destroy confidence than any open presentation of the facts could possibly do. If, therefore, the Foreign Board is to regain the lost confidence of evangelical Christians

(1) The Assembly stood on the side of the Bible in the "Cantz case" in 1925. In 1927, in the judicial case concerning the licensure of candidates in the Presbytery of New York, it stood against the Bible and in favor of modern unbelief, but only because of the fact that the Moderator, Dr. Speer, quite illegally permitted the representatives of the Synod of New York, who were parties in interest, to vote in the case.

(2) See the pronouncement of the General Assembly of 1910 confirmed by that of 1923 (Minutes, 1923, p. 255).

in the Church, it cannot do so by any appeal to ecclesiastical committees, but can only do so by meeting squarely the objections of individual givers. These individual givers must still raise the question: "Can evangelical Christians conscientiously contribute to our Foreign Board?"

I shall not now attempt to answer that question in any comprehensive way; I shall not attempt any comprehensive examination of the work which the Board is carrying on in foreign lands; but shall merely refer to certain disquieting facts which have come under my immediate observation. Those disquieting facts concern, first, the treatment of candidates for the mission field and, second, the pronouncements of Dr. Robert E. Spear.

I.

With regard to the former subject, my position as professor in Princeton Theological Seminary has given me rather unusual opportunities for observation. I have been thrown into close spiritual contact with a large body of young men who graduate from our Seminary from year to year. These young men, of course, differ widely as to the clearness with which they have received into their minds and hearts the gospel of the Cross of Christ; and, in particular, they differ widely in the degree of bravery with which they are resolved to proclaim that gospel in the presence of the unbelief now rampant in the Church. But the large majority of them - indeed a proportion truly amazing in view of the hostile

74.

forces now abroad in the world - have resolved to stand firmly for that gospel of the Cross, and firmly against the current indifferentism and unbelief.

Some of these men have cherished as the ambition of their lives the thought of going to the foreign mission field. At last the time approaches for the realization of their high resolve. They meet in conference with representatives of our Board of Foreign Missions. What impression is made by these conferences upon their minds? Are these young men commended for the clearness with which they recognize the insufficiency of all other ways of salvation save the Cross of Christ considered as a substitutionary death for our sins; are they warned against the deadly peril of making common cause with those who preach the "other gospel" of agnostic Modernism; are they encouraged to trust, not in ecclesiastical combinations of human influences, but simply and solely in the Spirit of God making use of the blessed gospel that the Scriptures contain; are they commended for their understanding of the distinctiveness of our Reformed Faith over against various subtractions from the full Scripture doctrine of the grace of God; are they confirmed in their sense of the high liberty of the Presbyterian minister whether at home or abroad? I can certainly, to say the least, find no clear evidence that such is the case. On the contrary, these young men, so far as I can judge by the spiritual effect on them, are given the impression that they are expected to conform to

ft.

the policy of church cooperation and union which the representatives of the Board favor, and that not separation from the non-Christian world, whether within or without the visible Church, but cooperation with those who differ from us is the crying need of the hour.

My impression with regard to this matter is strengthened by the official "Candidate Reference Blank" which I have received a number of times from the Board when information is requested regarding prospective missionaries. That reference blank includes among commendable qualities about whose possession by the candidate information is desired, such things as "tolerance of point of view of others", "desire to progress in spiritual truth", "sanity" (explained as "absence of tendency to extreme views"). Clearly a high mark with regard to these qualities is treated as being in the candidate's favor. No doubt there is a sense in which these questions can be answered in the affirmative even in the case of a man who is most clearly determined to be loyal to Christ and to be separate from the unbelieving world. But the trouble is that there are no other questions on this blank to determine whether the candidate is resolved not to tolerate the point of view of those who are opposed to the gospel of Christ as it is set forth in Holy Scripture, and whether he himself is clear in

#6.

his understanding of the great issue between supernaturalism and naturalism, between evangelical religion and non-doctrinal religion, which now faces the Church. There is, moreover, not one word to determine the candidate's intellectual attainments as over against his intellectual capacity; there is not one word to determine his knowledge of the contents of the gospel. Such a questionnaire, because of the choice of leading questions, creates very plainly the impression that "tolerance of opposing views" is far more valued by the Foreign Board than loyalty to the whole word of God.

The same impression is also created by the "Application Form" which the candidates themselves are asked to fill out. That form contains the following question (Section I, Question 17):

Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary to your own opinions?

It is difficult to see how any Christian man, certainly how any Protestant, can possibly answer such a question in the affirmative. The Rev. Lindsay S. B. Hadley, indeed, the Candidate Secretary of the Board, in his letter to me of March 8, 1926, distinguishes between "opinions" and "convictions":

This question, as I understand it, has nothing to do with a man's convictions, which naturally we, who are interested in Christian work, would expect a man to hold firmly throughout.

But in making this distinction between opinions and convictions,

#7.

Mr. Hadley seems to differ sharply from the form of government of our Church, where, in Chapter I, Section IV, it is said:

And that no opinion can be either more pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are (*italics mine*).

Here the word "opinion" seems clearly to be used in the sense in which Mr. Hadley uses the word "conviction". And surely, in this difference, the Form of Government and not Mr. Hadley is right. The man who does not share a certain view is always inclined to regard that view as an "opinion"; the man who does share it is inclined to regard it as a "conviction". "Opinion" and "conviction", therefore, from the point of view with which we are now concerned, are practically speaking synonymous terms. I still do not see, therefore, how any evangelical Christian, in this day of widespread defection from the faith, can possibly answer in the affirmative the question in the Application Form.

This impression is deepened by an examination of Section IV in the Application Form, which deals with "Religious Experience". That section is declared by the Candidate Secretary in the letter to which reference has already been made, to be "very definite". The secretary writes as follows:

This question (question 17 of Section I), as I understand it, has nothing to do with a man's convictions, which naturally we, who are interested in Christian work, would expect a man to hold firmly throughout. Such statements, however, would come on page 3 under "Religious Experience", which, as you will see are very definite. (*italics mine*).

Let us now turn to those statements which Mr. Hadley declared to be "very definite". The only questions in the sections which can by any chance be referred to are Questions 3,5,6. The last two of these read as follows:

5. Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord, and Master?

6. Is it your purpose to make this the chief aim of your missionary career, no matter what special duties may be assigned to you?

Are these the questions which Mr. Hadley regards as "very definite"?

Surely the adjective as applied to them is strangely misplaced;

for the questions are utterly vague. All the terms used -

"Saviour", "Lord" and "Master" - are used today in such widely

diverse senses that the questions could be answered in the affirma-

tive by men who from the point of view of the Bible and of

evangelical Christians are unbelievers of a very thoroughgoing

kind. That the Candidate Secretary of our Board of Foreign

Missions should speak of such studiedly vague language as

being "very definite" raises in very insistent fashion the

question whether evangelical Christians can possibly continue

#9.

to contribute to such a Board.

This question becomes still more insistent when we examine the remaining one of the three questions to which reference has just been made. That question is question 3. It reads as follows:

3. Have you any views which might prevent your harmonious cooperation with the missionaries of the Presbyterian Church?

This question must surely be taken in connection with Question 17 of Section I which has been quoted above. The candidate must have no views that prevent his harmonious cooperation with the missionaries of the Presbyterian Church, and he must be willing to submit his opinion to the majority vote of any group of such missionaries to which he may belong. It is surely a large promise; and we ought to consider carefully what it may involve. What may those "opinions" be which the candidate must, on occasion, be allowed to over-ride his own?

The impression has certainly been made upon some candidates that among the opinions which he is required to allow to over-ride his own are opinions like those which led to the formation of the United Church of Canada; the impression has clearly been made that former service in the Presbyterian Church of Canada (called by its enemies the "Continuing" Presbyterian Church) is to be regarded as a ground of suspicion when a candidate comes before the representatives of our Board.

#10.

Mr. Hadley says that that is not the case; yet in view of his correspondence with me I cannot see how any other impression could possibly have been produced. The whole impression is that the candidate must be ready on occasion to give up the Faith of our Church in accordance with a majority vote, as though he were merely changing a suit of clothes.

At any rate there is one set of "opinions" with which a missionary in these days can hardly avoid contact. It is the kind of opinion represented by the "Auburn Affirmation", which declares in perfectly plain language that the full truthfulness of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the miracle of our Lord are non-essential even for the ministers in our Church. The Affirmation has been signed by about thirteen hundred of our ministers, and unquestionably the point of view that it represents is shared by very large numbers of ministers who did not sign it. What guarantee has the candidate that such opinions are not represented on our mission field, and that it is not to such opinions that he is being asked by Question 17 to be willing to submit his own?

But it is not merely such general disquietude that suggests itself in this connection. For it is a fact - a fact which will come as a surprise and shock to many evangelical Christians throughout the Church, but still a fact all the same - that Mr. Hadley, the Candidate Secretary of our Foreign Board,

is himself a signer of the Affirmation. This secretary who fills this peculiarly important position, who stands in this peculiarly intimate relation to the men who desire to devote themselves to foreign mission work, is a signer of a formal statement that is hostile not only to evangelical Christianity but to all Christianity at its very root.

The cancer of the Auburn Affirmation and what it represents, moreover, cuts far deeper into our Foreign Board than merely by the presence of an Affirmationist in the position of Candidate Secretary. No less than four among the fifteen ministerial members of the Board are signers of this notable anti-evangelical pronouncement. And what, in this situation, is the attitude of the staff, as distinguished from the governing members, of the Board? Dr. Robert E. Speer, surely, is qualified to give the answer. His answer is given in a letter which he sent to me, jointly with Dr. John A. Marquis of the Board of National Missions, on May 6, 1926:

First - all the members of the Boards of the Church were elected by the General Assembly. The Assembly clearly believed that they were loyal and faithful ministers and members of the Church. We know of not one who does not accept the Constitution and Standards of the Church and who is not truly and loyally evangelical.

At the time when that letter was written, no less than six out of fourteen ministerial members of the National Board and five out of fifteen ministerial members of the Foreign Board were

#12.

signers of the Auburn Affirmation. Yet all these gentlemen are regarded as "truly and loyally evangelical" by Dr. Marquis and Dr. Speer! What possible confidence can really consistent evangelical Christians have in Boards whose Standards of what is truly and loyally evangelical are such as that? What kind of mission work is it in which the full truthfulness of Holy Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the miracles of our Lord are, all and severally, regarded as non-essential? Certainly it is a kind of mission work which no consistent evangelical Christian can support.

Is it such questions with regard to which candidates for the mission field are required to show "tolerance of the point of view of others"? The whole tendency, the whole attitude of the Candidate Department strongly creates such an impression. The question is not whether men who are lukewarm in their testimony against Modernism will be sent to the foreign field, but whether men who are faithful in their testimony, will be sent. One thing at least is clear: No real evangelical Christian, certainly no intelligent one, can possibly, without disloyalty to his Saviour and Lord, contribute to any mission work that is favorable to the point of view represented by the Auburn Affirmation. The Affirmation is hostile to repeated pronouncements of the General

#13.

Assembly. But that is not the serious objection to it. The really serious objection to it is that it is hostile to the Word of God.

II.

A second cause of disquiet regarding the Foreign Board is found in the utterances of Dr. Robert E. Speer.

Among these utterances, one deserves special attention. It is the booklet, "Are Foreign Missions Done For?", which Dr. Speer has recently distributed widely in the Church. "This little book", says the preface, "is an attempt to meet fairly and honestly some of the present day questions which are raised with regard to the foreign missionary enterprise." The booklet has been widely distributed, and evidently it is intended by its author to be an apologia for the work of our Foreign Board. Here then, if anywhere, the evangelical Christian might fairly expect to obtain some sort of answer to the questions which he has felt obliged to raise.

Are such expectations satisfied? We are obliged to say very plainly that they are not. Far from setting forth any clearly evangelical position on the great specific questions that agitate the Church, Dr. Speer's book from beginning to end is dishearteningly evasive and vague.

This vagueness appears in most distressing form just when the author seems to suppose that what he says is

#14.

particularly clear. No less than twice in the course of the book Dr. Speer quotes an utterance made by a conference held at Princeton in 1920. ⁽¹⁾ That utterance, he says, has "nothing uncertain or confused" about it; "it is definite and comprehensive" (p.56). The evangelical reader will naturally turn with high hopes to an utterance for which such claims are advanced. Surely, he will say, the utterance must set forth in no uncertain terms the authority of the written Word as over against the current mysticism that turns rather to Christian experience or Christ in the soul; surely it must declare the absolute necessity, for every missionary, of belief in the virgin birth of our Lord, in His bodily resurrection, in His substitutionary death as a sacrifice to satisfy divine justice, in His supernatural return, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone, in salvation by the sovereign grace of God.

Are such hopes realized? What is this evangelical utterance which Dr. Speer declares to be so comprehensive and so plain? The evangelical Christian may have difficulty in believing his eyes when he finds that the following is all that it is:

The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these

(1) Pp.65,81. In one other place, also, a practically identical declaration is quoted (p.64).

disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

Such is the utterance which is declared to be so definite and so clear! No doubt it will seem clear to the agnostic Modernism that is rampant in our Church; for it is couched in just the vague, ambiguous language that modernism loves. All the terms, "Lord", "Divine Saviour", "disciples", and, alas, "Jesus Christ" - are used today in senses entirely alien to the Word of God; and the utterance ignores altogether the grand particularities of the Christian faith. The utterance speaks of "the spirit and principles of Christ"; but "spirit" is spelled with a small letter and the Third Person of the blessed Trinity is ignored; the utterance speaks of Jesus as Saviour, but there is nothing about the sin from which He saves or the Cross by which salvation was wrought; the utterance speaks of bringing to bear upon human life "the spirit and principles of Christ", but there is nothing about the necessity of the mysterious, regenerating work of God's Spirit, without which "the spirit and principles of Christ" (whatever they may be) are quite powerless to save men from wrath to come. In short, there is no hint here that the foreign missionary has a message to mankind lost in sin, that that message is contained solely in the Bible as the

#16.

Word of God, and that the heart and core of the message is found in redemption by the precious blood of Christ. Yet Dr. Speer says (p.81): "No better answer can be given to those who wish to know what our foreign missionaries conceive that they are about and how they are setting about it than to quote the more important of the Findings of this Conference". (1) We can only say that if this be the answer which our Foreign Board has to give regarding the content of the Christian message, then it is difficult to see how evangelical Christians can continue their support of the Board. So far as this declaration indicates, the Board may be propagating the vague "other gospel" of non-doctrinal Modernism just as probably as the blessed gospel that the Bible contains.

The vagueness that characterizes this utterance also characterizes the whole booklet of Dr. Speer. There is in it no mention of the virgin birth of our Lord and of the absolute necessity of belief in it for every missionary, no mention of the bodily resurrection, no mention of the full truthfulness of Scripture (indeed no mention of Scripture, as such, at all), no mention of the supernatural return of Christ, no mention of the new birth of believers, no mention of justification by faith, no mention of the atoning death of Christ? (2) What sort of gospel is it from which all

(1) Then follows (pp.81-85) the paragraph quoted above and a fuller transcript of the findings of the Conference, which, however, does not really go beyond this paragraph so far as questions of principle are concerned.

(2) There is one bare mention of "the Crucified and ever Living Lord" (p.87).

that makes a gospel has thus been left out? In this vague message the offense of the Cross is done away, but so is the glory and the power.

In one thing, indeed, we agree heartily with Dr. Speer. We agree with him heartily in holding that foreign missions are not "done for"; we agree with him heartily in holding that the "missionary enterprise" is the greatest enterprise in all the world.

Some of the testimonies to which he appeals seem to us, indeed, very unconvincing. These are the testimonies of non-Christian men in mission countries - testimonies to the "moral and spiritual values" of Christianity, to the loftiness of Jesus' teaching and example, to the transforming power of His "principles". Sadness comes over us as we read Dr. Speer's rehearsal of such testimonies. Would they ever have been rendered if missionaries had been faithful in preaching the real Christ? The plain fact is that the real Christ advanced stupendous claims. Unless those claims are true, He is not a perfect ideal at all. He uttered a "hard saying"; and many of His former followers went back and walked no more with Him. Has that hard saying been kept in the background today, that Jesus might win this superficial and patronizing favor among those who have not been born again? Could that favor ever have been won if missionaries had put

#18.

Calvary in its proper place, if they had been willing to bear the offence of the Cross? Such questions do arise in our minds when we read Dr. Speer's enthusiastic words about the permeation of the nations with Christian principles and the Christian "spirit".

We do not, indeed, undervalue a good testimony to Christian living by those who are without. How often in recent years has such testimony been wrung from unwilling lips by those who amid the fires of persecution have been true to Jesus Christ! Still, the message of the Cross, when it is faithfully presented, is a very offensive thing. It is to the Jews a stumbling block, to the Greeks foolishness. When the offence of it is avoided, we are inclined to doubt the faithfulness of the preaching. God grant that the Church, both at home and abroad, may never be ashamed of the offence of the Cross!

But if we differ from Dr. Speer in the arguments by which we defend foreign missions, we agree with him with all our soul in the conclusion. We agree with him in holding that foreign missions are the only hope of the world. Indeed, far more poignant is our sense of the need of foreign missions than is his. For we do not share his favorable view of

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human nature; the primary fact, we held, is that mankind

(1) "What is needed" Dr. Speer says (p.41), "is that everywhere in all lands man should be set free from what is evil and bad and that human good should be built by God's help through Christ and His Gospel." What a difference there is between this teaching and Jesus' words to Nicodemus: "Ye must be born again"! Compare the beginning of Dr. Speer's book, "The unfinished Task of Foreign Missions (1926), where, on pp. 10f., the use of human goodness - illustrated by Jerome K. Jerome's "Passing of the Third Floor Back"-is represented as being the method of Jesus!

everywhere is lost in sin. We cannot keep that fact in the background as Dr. Speer does. It and it alone constitutes the really profound need of the world. How great then is the obligation to preach the one message that will save lost sinners and bring them into peace with God!

But where is that message to be found? Where are missionaries to find the message that they shall proclaim throughout the world? That is surely a basic question. Yet no clear answer to it can be found in Dr. Speer's book -- certainly not the true answer. Dr. Speer speaks of "the search for the infinite riches of God in Christ" (p.37), "a quest for an ever enlarging understanding of the fulness of Christ" (ibid.); but nowhere does he speak of the Scriptures of the Old and New Testaments as being the true source of the missionary message. He hopes for "some exposure of treasures in Christ or in the New Testament or in the Holy Spirit which have been hiddden as yet". (p.46). We cannot help feeling that the Bible is here removed from the unique place in which it is put -- and rightly put -- in the Standards of our Church. New exposures of truth, Dr. Speer says, are to be expected from Christ or from the New Testament or from the Holy Spirit. What boundless confusion is here, what woeful lack of clearness as to

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the very foundation of all missionary work!

(1) Compare Dr. Speer's book "The New Opportunity of the Church", 1919, p.44: "Deeper and more religious meanings than we have ever proclaimed are discerned in the Cross of Christ, revealed, and illustrated in the war." Does Dr. Speer mean that these new "meanings" are deeper and more religious than those that are set forth in the fifth chapter of II Corinthians or in the eighth chapter of Romans? And have these Scriptural "meanings" never been proclaimed from New Testament times until the World War? Ah, how far are we here from the majestic simplicity of the gospel of the Cross!

What is the missionary to say when he begins work on his field? Is he to appeal to a Christ in his own soul, is he to draw from his own experience for the content of his message, is he to place the treasures which he finds in the New Testament alongside of other treasures which he finds in Christ or in the Holy Spirit? If he does so, he has deserted the basis upon which all the teaching of our Church rests - - namely, the authority of the blessed written word of God.

Very different should be the attitude of the true missionary of the Cross. His function is a humbler function, and yet a function which in its humility may prove to be the most glorious function of all. His function is not to draw upon mystical experiences of his own for the content of his message, but simply to set forth what is taught in God's word -- both in the Old Testament and in the New Testament, both in the words of Jesus in the Gospels and in the words of the Holy Spirit in the Epistles of Paul. The function of the true missionary is simply to open the pages of the Holy Book and say: "Thus saith the Lord."

He cannot, indeed, do that with any power unless he has received the message in his own heart, unless he knows in his own soul the living Saviour whom the Scriptures present. The Holy Spirit must illumine for him the sacred page. But the content of his message will be based upon the Bible and upon the Bible alone.

When the message is based upon the Bible alone, the content of the message will be very different from that which now is

#21.

heard. Gone will be all vagueness like the vagueness of Dr. Speer's little book. Instead, there will stand out the great verities which the Church is commissioned to set forth -- the awful holiness of God, the deadly guilt and power of sin, the true deity of our Lord and Saviour Jesus Christ, His virgin birth, His mighty miracles, His obedience to the law, His righteousness with which believers are clothed, His sacrifice to satisfy divine justice and reconcile us to God. His glorious resurrection in the body in which he suffered, His ascension into Heaven, the sending of the Holy Spirit, the utter powerlessness of man, the sovereign grace of God by which alone are made alive those who were dead in trespasses and sins, the new and right relation to God received only by those in whom the Holy Spirit has wrought faith, the new walk and conversation of those who have been received by God and made alive from the dead, the dread yet glorious hope of Christ's supernatural appearing in glory when He shall come to judge the world.

A new and glorious day will it be for a distracted Church when that message again shall ring out clear, when there shall be a return from the imaginations of men's hearts to God's holy word. Meanwhile there are those who already love and honor that Word. What shall they do in the present day? Can they continue to support a mission agency that has wandered so far? There are many men and women in our Church who are raising that question. And they will raise it yet more earnestly if they read Dr. Speer's little book with care.

CONCLUSION

What, then, should evangelical Christians now do? - Can they conscientiously continue their contributions to such a Board?

The question might seem to have been answered by what has already been said. But the answer is not really quite so simple as it seems. We ought never to forget that despite the attitude of the Board there are many faithful missionaries under the Board who are proclaiming the full gospel as it is set forth in the whole Word of God. These faithful missionaries of the Cross should not be allowed to suffer because of the faults of the administrative agency under which they stand. Until some truly evangelical agency is formed to care for these faithful missionaries, evangelical people cannot withhold their support of the present Board.

But has the time not come for the establishment of a truly evangelical missionary agency in the Presbyterian Church -- an agency to which evangelical Christians can contribute, not with hesitation and distrust, but with all confidence and joy, an agency which shall keep clear of entangling alliances and shall proclaim the full glories of the Reformed Faith as they are found in the Word of God? The question may well be raised; it may well be commended to the prayerful consideration of that large body of Christian laymen in our Church who love their Bibles and the crucified Saviour set forth therein, who know that the "principles of Jesus" will never save the world -- nor what Dr. Speer calls His "redeeming life" ⁽¹⁾ -- but only His precious redeeming blood,

(1) The Relation of the Foreign Missionary Enterprise to the World Situation Today," in Christian Students and World Problems, 1924, p. 139.

who are not seeking the patronizing testimony of non-Christian men, which Dr. Speer rehearses at such length, but who are willing to bear the offence of the Cross.

If such an evangelical agency is formed, its virtues must be not merely negative but positive; it must not only avoid denying the gospel, but it must preach the gospel in all its fullness and in all its power. One fundamental vice underlies the defence of the present Board; its representatives seem to think that the burden of proof is to be placed upon those who deny that the Board is sounding an evangelical note. "Be definite in your charges", they say in effect; "point out individual missionaries against whom charges of heresy can be preferred, or else keep silent with your criticisms and continue your support." What is the trouble with such a line of defence? Is it not that the defence is negative merely? The assumption seems to be that if the missionaries or the secretaries of the Board cannot be proved to be saying that which is contrary to the gospel of Christ, then all is well. But cannot these gentlemen really understand any better than that the point of view of evangelical Christians in our Church? Cannot they understand that what evangelical Christians demand is not an agency that avoids denying the gospel of the Cross of Christ, that perhaps pays perfunctory lip service to it on explicit demand, but an agency that is on fire with that gospel, that never for one moment keeps it in the background, that preaches it in season and out of season, that combats what is contradictory to it, that presents it as the only way of salvation for lost and

#24.

dying men? If in answer to the present paper Dr. Speer should affirm his belief in the atonement of Christ -- that heart of the gospel which, so far as we have been able to observe, he has in his recent books dealt with only to bring it into connection with the death of soldiers in the war, or otherwise to explain it away -- if he should affirm his belief in the virgin birth of Christ, and in the other four basic elements of our faith to which the Auburn Affirmationists have done despite, if even he should affirm his conviction of the necessity of these beliefs, still our objections would not really be removed. What we long for is not a missionary agency that affirms belief in the essential things of the faith when asked to do so, but a missionary agency that proclaims those things joyously, spontaneously, and all the time. The difference here concerns the question where the really central emphasis is to be placed. It is not merely a difference of the mind, but a difference of the heart. What is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified -- not in some pale modern sense, not as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? If it is, then we can support that Board? But if not, we must seek some other agency that will proclaim this thing which to us is the breath of life. Christ has bought us with His own precious blood. Woe be to us if we proclaim, either by our words or by our gifts, some other gospel than the gospel of the Cross. And may God show us how we can best proclaim that gospel through the length and breadth of the world!

~~Page 12~~
Chapter I

April 30, 1929

Professor J. Gresham Machen, D.D.,
Box A., Princeton
New Jersey

My dear Dr. Machen:

I have already acknowledged the receipt of your letter of April 12, 1929, with your accompanying paper entitled "Can Evangelical Christians Support our Foreign Board?" which you asked me to examine and criticize in order that if it contained anything "untrue or unjust" you might correct it. You courteously added that you would be grateful for any assistance that I might render to this end. I am very glad to respond and to try to help you to an affirmative answer to the question in your paper. I believe that my own Christian convictions are not less evangelical than yours, and I believe that our foreign missionary work and workers are also truly evangelical. If I were not convinced of both of these things I should not be associated with our Foreign Board or with the Presbyterian Church. And I use the word evangelical, as will appear, in its plain and honest sense of fidelity to the full Scriptural warrant and content of the Gospel.

I will try first to indicate particular points in your paper which appear to me to be "untrue or unjust" and then I shall speak of the paper as a whole.

1. Your contrast and implied antagonism between the "humanitarian service" of the Board and "propagating the Gospel of Jesus Christ as it is contained in the whole Word of God" appears to me to be unjust and untrue and un-Scriptural. It is of course possible to divide the first from the second but not the second from the first. The Gospel includes human service. The New Testament is full of that principle. It insists on such service as one of the evidences and fruits of fidelity to the Gospel. Furthermore, it is by the expression of the Gospel in deeds as well as in words that the Gospel was preached and is ever to be preached. Indeed, in many languages there were no words which had the significance of the English or Greek words embodying the truths of the Gospel and in these languages old words had to be taken and given a new content by life, as the Incarnation and its interpretation did at the beginning. It is true that our Board is carrying on a great body of human service and any one who is desirous of doing such work can not find any better opportunity for it than here, but our Board has always made it perfectly clear that in our policy all philanthropic work is tributary to and associated with the primary aim of evangelization. I have expressed my own convictions on this point again and again. One quotation from "Missionary Principles and Practice" (1902) will suffice: "In all use of philanthropic effort, such as medical missions, relief work, etc., as a method of mission work, the dominant and determining aim must

be evangelistic. Such work is useful as securing friendship, removing prejudice, representing the helpful, unselfish spirit of Christianity, contributing to the preaching of Christ, and the revelation of Him as Saviour and Lord, the source of all life and hope, and as relieving suffering; but it is not the responsibility of the foreign missionary enterprise to care for the sickness and suffering of the world. Times of critical need may occur, as in great famines and pestilence, when a broad liberty of action must be recognized; but in general, the aim of our philanthropic work should be to contribute directly to the preaching of the Gospel, the establishment of the Christian Church, and to the fostering of that Christian spirit which will provide, through the native Church which is growing up and through the people themselves, the salutary fruits of Christianity in philanthropic and humanitarian effort. As a missionary method, philanthropic work should ordinarily be limited, therefore, by the possibility of its evangelistic utilization and influence. A small development of such work contributing powerfully in the direction indicated is better than a large development of but feeble or indirect evangelistic influence." I think it is an error in your paper and in all your books that you do not adequately recognize and set forth the full doctrine of the Scriptures, namely, that the Gospel is to be preached not by word only but also and not less, or less fundamentally, by deeds of love and mercy. And thus preached by word and deed by our Presbyterian Church's Missions true fruitage has followed. Converts have been won and churches have been established as numerous and of a true New Testament character as have resulted from the work of any other missions. You are invited to make any comparison you please, including the undenominational Missions which you have sometimes praised for what you regarded as their superior doctrinal fidelity.

2. It is not for me to presume to defend the General Assembly and the Church at large against your expressions of distrust or your intimations that the Church and the Assembly are not really evangelical. I believe that our Church is evangelical. I wish with you that it were better instructed in the doctrine and more animated by the Spirit of the Gospel, but I believe that it is officially and really a truly evangelical Church and I believe, too, that the Foreign Board has not lost its confidence. There are, of course, individuals, like yourself, who feel and express distrust, but I believe you and they are mistaken in this and that the Church is warmly and evangelically loyal both to the Gospel and to the Board and the cause which it represents.

Perhaps I should say a word regarding the footnote referring to the General Assembly in 1927 when, against my reluctance and protest, I was made Moderator. As to my action in connection with Judicial Case No. 1, I erred in unwittingly failing to note and to prevent the voting of members of New York Synod on either side of the question, to the extent to which any of them did vote. These were not, however, the only votes illegally cast. And there were other and graver errors antecedent to these for which I was not responsible and which I could not prevent. For the good and honor of the Church it is better to pass them over, but if this matter is to be brought forward the whole story should be unflinchingly told. I candidly summarized the situation at the meeting of the Assembly the following morning, and the Assembly unanimously sustained my position.

I note your depreciation of the worth of any endorsement of the Foreign Board by the General Assembly but perhaps you would think more kindly of the resolutions of the Assembly at Grand Rapids in 1924 adopted on recommendation of the Standing Committee on Foreign Missions, of which Dr. MacLennan was

Chairman and Dr. Robert Dick Wilson was a member, with regard to union and cooperative enterprises, the selection of missionary candidates, the use of schools and hospitals, and the proclamation of the Gospel which, however, the Committee did not feel bound to describe and define. These were four of the resolutions:

"That while maintaining loyally the policy established by past General Assemblies in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Missionary Work the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing such withdraw from further participation.

"That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field, and that they be requested to continue to exercise the most scrupulous care in this regard.

"That we rejoice in all the courage in which in home and Church, in hospital and school, by word and by the printed page, Christ has been preached to men, and we assure the Missionaries and native Churches of our hope and prayer that the program of simple and direct Evangelism may be so increased that the Gospel may be carried to all the people for whose evangelization we are responsible.

"That in this hour when the world's need of Christ is so manifest and desperate, when the opportunities are so great, and new doors of entrance are opened into lands like Afghanistan, which have been hitherto closed, when young men and women are offering themselves freely for service, when our Missionaries and Churches with which they are uniting are eager for a great advance, when the problems of men and of nations and of races cry out, consciously or unconsciously, for Christ as their only solution, when the experience of the past year has revealed anew to the Church the adequate resources which are available to faith and love through the grace of God, this Assembly here and now dedicates itself and calls upon the Church to consecrate herself afresh to a new obedience to the last command of our glorified Lord and to a full acceptance of His Leadership in the supreme task of making the Gospel known to all mankind and of establishing His Kingdom over all the earth."

3. You describe the impression which you say is made upon the minds of Princeton Seminary students by their conferences with representatives of our Foreign Board. The two representatives of our Board with whom the students have most contact are members of the faculty of Princeton Seminary and the full evangelical loyalty of their personal convictions has, I think, not been questioned. It has on the other hand been vouched for repeatedly by the Board of Directors and is trusted through out the Church. As to the Candidate Department of the Board the best evidence of its attitude is in its acts. It has not recommended the declination or discouragement of a single Princeton Seminary student because of doctrinal convictions. The only specific case which you cite, of the young man recently who had been working in the Continuing Presbyterian Church in Canada, met with no discouragement whatever. He was a most desirable candidate, and was at once and joyfully appointed.

The men wanted for foreign missions are men who firmly believe and who know and have experienced the Gospel of the New Testament, and who are able and ready to go out to preach by word and life "the glorious Gospel of the blessed God" in the fulness of its New Testament meaning. So far from discouraging such men, the Board is eagerly seeking for them. And when they are found they are counselled to stand fast in the Scriptural faith and to go forth to proclaim the message of the Gospel in all their life and work and teaching. You say there is no clear evidence of this. On the other hand I think there is clear evidence in the instructions given in the annual conference with new missionaries and otherwise. For a single example I refer you to Dr. George Alexander's sermon at the Post War Conference of the Board and all the Missions, entitled, "The Gospel of Paul."

4. You say that your impression of misgiving and distrust is strengthened by the blank which is sent to those whose names the candidate for missionary appointment gives as references, and you single out for criticism from the fifth items of character and equipment which are mentioned these three - "tolerance of the point of view of others," "desire to progress in spiritual truth" and "sanity", explained as "absence of tendency to extreme views." Surely you cannot mean to imply that these are undesirable qualities in Christian missionaries! There are, to be sure, limits to toleration, just as to some other virtues, and it is not always easy to fix these limits. In your book on "The Origin of Paul's Religion" you carry as a scholar with great urbanity, the limits of tolerance of the point of view of others far beyond the point where any one would dream of carrying them in cooperation in missionary service, but there would be nothing but pure separate individualism, as you have recognized in your books, if we were not prepared to work together within the evangelical fellowship in tolerance of the point of view of others. The question of the blank, as Mr. Hadley pointed out to you, covers simply that. And this Charles Hodge defended and advocated at the meeting of the Evangelical Alliance in New York in 1873 and Dr. Patton has nobly set forth in "Fundamental Christianity" and Dr. E. D. Warfield has emphasized in his Minority Report to the General Assembly of 1928 when, referring to our troubles at Princeton Seminary, he says, "In my judgment the root and ground of the difficulties are embodied in personalities, and so far as they are not embodied in personalities, they are embodied in the lack of that tolerance which we so strongly claim for ourselves and so generally deny to others." The question on the reference blank involves no more and nothing different from this - the ability of Christian men who hold the evangelical convictions of our Church to work together in harmony and good will and mutual tolerance.

And as to "desire to progress in spiritual truth" - that is one of the clearest admonitions of the New Testament: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." "Long for the spiritual milk which is without guile that ye may grow thereby unto salvation." "To walk worthily of the lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." And how many more passages! It is men and women who long and strive for the fulfilment of these possibilities in their own lives who are wanted in Christian service at home and abroad.

And "sanity" meaning "absence of tendency to extreme views." Certainly the opposite of these qualities is not desirable. How carefully in your books do you guard against certain extreme views regarding the millennial hope, regarding mysticism, regarding extreme intellectualism and extreme experimentalism, and many others! And how earnestly Paul counsels men: "Let your moderation, your forbearance, be known unto all men." "God gave us a spirit of power and Love and of a sound mind." "Soberness" is one of his emphasized virtues and Peter's, too. "Be ye therefore sober and watch unto prayer." "Wherefore girding up the loins

of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." This is true sanity, the sanity desired in missionaries. (Cf. Gal. V. 25, II Peter I.6).

And note the place of these questions and their relationship to other questions in the blank. "Tolerance of the point of view of others" is part of the eighth general subject. "Teamwork Qualities." Four are mentioned, as follows: "a. Fact. b. Tolerance of the point of view of others. c. Self-control. d. Flexibility. (Subordination when best of one's own ambitions and preferences.)" The tenth subject of inquiry is "Spiritual Qualities" and the subheads are: "a. Christian character. b. Vital religious experience. c. Spiritual influence on others." The eleventh subject is "Promise of Development in the Christian life" and the subheads are: "a. Desire to progress in spiritual truth. b. Eagerness for Christian service. c. Sanity. (Absence of tendency to extreme views)." Then follow questions as to the experience of the candidate in various forms of practical work and Christian service.

To twist these simple and reasonable and wise questions and to freight them with suspicion is an untrue and unjust note in your paper.

5. You say that in the "Candidate Reference Blank" "there is not one word to determine the candidate's intellectual attainments as over against his intellectual capacity; there is not one word to determine his knowledge of the contents of the Gospel." That is covered (1) by the constitutional requirements of the Church with regard to the examinations of ordained candidates by their Presbyteries which are reported to the Board. (Frequent actions of the General Assembly have dealt with this matter of the functions of Mission Boards and Presbyteries in this regard. The question as respects the Foreign Board was passed upon by the Board and by the General Assembly in 1902 and 1905 when Dr. W. M. Paxton and Dr. Robert Russell Booth and Dr. John Fox, who were then members of the Board, were particularly concerned in the decisions reached, and in 1893, 1910 and 1921. (2) By the three questions to which most space is given and which are deemed the most important questions on the "Candidate Reference Blank", namely, "Would you recommend appointment?" "If not, what would seem to be the weak points or faults which in your judgment should disqualify the applicant from foreign mission work?" "Unhampered by any questions, please state frankly your own opinion as to the general fitness of the candidate for the work of a foreign missionary?" (3) By the inclusion in the Personal Application Blank filled out by every layman and woman candidate of the four Constitutional questions propounded by Presbyteries to candidates for ordination. (4) By the following questions: "What is your habit in devotional Bible study and prayer?" "Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?" "Is it your purpose to make this the chief aim of your missionary service, no matter what special duties may be assigned to you?"

(5) By requiring from every candidate, ordained and unordained, a separate letter. The requirement is thus expressed on all application blanks:

"WRITE A SEPARATE LETTER giving in brief: (a) A sketch of your life; (b) Your Christian development and experience; (c) Your motives in seeking missionary appointment; (d) The content of your Christian Message."

As explaining what is involved the following statement is sent to every candidate who is not under care and examination of a Presbytery:

"The Content of your Christian Message.

This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address, or by personal contacts, or by both. It is of utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the Holy Spirit, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

Possibly you may never have seen this last statement. It has been in use for the past six years.

In the light of these statements I think your criticism of the blanks is untrue and unjust.

6. You criticize also the question on the application blank with regard to the ability of the candidate to "Cheerfully accept and support the decision of a majority, even if the decision is contrary to your (his) own opinions," and you are dissatisfied with Mr. Hadley's explanation that this does not refer to theological convictions but to capacity to work with others happily in attending to our main common business and in pursuing our definite and united aim even though there may be differences of opinion over questions of method and policy and judgment, and other things too. Such ability to work with others is certainly important. In the Shantung Mission in China there were three strong personalities - Dr. Nevius, Dr. Mateer and Dr. Corbett. These men were wide apart in their opinions as to missionary policy and method, but they were able to adjust themselves and to establish and carry forward one of the best missions of our Church. Mr. Hadley was right in interpreting this question in this sense, as raising not the issue of evangelical theological views, which are the expected basis of missionary appointment, but "the question of temperament and ability to work in fullest harmony with people in the small group which is usually found in a mission station."

The question on the application blank is an old, old question. It has been used for many years; in its present form for the past seven years. It has never had any reference to theological views. They are covered, as I have pointed out, in other ways.

7. You criticize also the two questions which emphasize the "paramount duty" and "the chief aim" of each missionary "to make Jesus Christ known as Saviour, Lord and Master." Surely this is just what the Church wants to be assured of in its foreign missionaries, that every one of them will set the spiritual, evangelistic purpose in the first place and, as the Board's Manual says, will make "all methods and forms of missionary service contribute to the realization of this aim." I shall refer later to your rejection of this statement of the missionary aim but I would refer here, though I shall refer again also to this, to your statement that the use in these questions of the terms "Saviour", "Lord" and "Master" is "studiedly vague." That statement is both untrue and unjust. It is the kind of statement regarding your Christian brethren which both the Scriptures and the Standards of our Church forbid. I use the term "Saviour" and "Lord" and "Master", and my associates use them

and they are used by the Board in these questions in the same sense, in the full sense, in the sincere and explicit sense in which they are used in the Gospels, in the Book of Acts, in the Epistles and in the Revelation - in that sense and in no other. If you think that they are not adequate or that they are "studiedly vague" your controversy is with the New Testament whose meaning and authority in this and in all things I unreservedly accept and with whose very words I am content.

8. You refer to the fact that on May 8, 1928, "no less than six out of fourteen ministerial members of the National Board and five out of fifteen ministerial members of the Foreign Board "were signers of the 'Auburn Affirmation'", and that four of the five in the case of the Foreign Board are still members of the Board and that Mr. Hadley, the present Candidate Secretary of the Board, was also a signer, though at the time he signed he had not become a secretary of the Board. If I were a minister I would not have signed the "Auburn Affirmation." Nor would I sign any other except the great affirmation of our Confession: "The Supreme Judge can be no other but the Holy Spirit speaking in the Scripture."

I have, however, just re-read the "Affirmation" and note the following positive declaration:

"We affirm and declare our acceptance of the Westminster Confession of Faith, as we did at our ordination, 'as containing the system of doctrine taught in the Holy Scriptures.' We sincerely hold and earnestly preach the doctrines of evangelical Christianity, in agreement with the historic testimony of the Presbyterian Church in the United States of America, of which we are loyal ministers. * * * * *

"We all hold most earnestly to these great facts and doctrines (i.e., the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ); we all believe from our hearts that the writers of the Bible were inspired of God; that Jesus Christ was God manifest in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have our redemption; that having died for our sins He rose from the dead and is our everlasting Saviour; that in His earthly ministry He wrought many mighty works, and by His vacarious death and un failing presence He is able to save to the uttermost."

In their positive affirmation surely these men are as much entitled to be trusted and believed as you and I think we are, and if I understand at all the positions and principles of Dr. Charles Hodge and Dr. Patton there is basis here for righteous Christian cooperation.

9. The second part of your paper is devoted to my "utterances" as a "cause of disquiet regarding the Foreign Board." And the terms of your letter and the expressed suspicions and implied charges of your statement are a summons to self-defense. I have been associated with the foreign mission work of our Church in our Board for thirty-eight years. I have tried to serve faithfully and efficiently and I do not think the service needs to be vindicated to men. There is a Master whom you and I are both trying to serve and His judgment is the only judgment which need concern us, and you and I are both clearly known to Him. But one is glad of the opportunity to bear his Christian witness to our glorious Lord and His Gospel and to seek to relieve the foreign mission cause, to which long ago I gave my whole life from the suspicions and distrust which you think my utterances have brought upon it.

The chief ground of complaint and criticism in your statement with regard to me relates to the little book "Are Foreign Missions Done For?" and its statement of the aims of foreign missions. Inasmuch as this statement of aim is quoted in the book from the Board's Manual, where it has stood in its present form for many years, I am glad to retire for a time, with the little book, into the background and shall take up your attack on the statement of the missionary aim, to which also reference was earlier made. The statement which you criticize is as follows:

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

You object to this as "evasive and vague" and because it does not explicitly "declare the absolute necessity for every missionary of belief in the virgin birth of our Lord, in His bodily resurrection, in His substitutionary death as a sacrifice to satisfy divine justice, in His supernatural return, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone, in salvation by the sovereign grace of God."

In reply I would say: (1) This statement of the supreme and controlling aim of foreign missions was prepared in its present form by a committee of the Post War Conference of the Board with representatives of the Missions held at Princeton in June 1920. The Chairman of this committee was the Rev. J. Walter Lowrie, D.D., of China, later secretary of the Bible Union of China. It was he who helped to form this statement, which the Conference unanimously adopted for just what it was intended to be, no more and no less. It was not a statement of the doctrinal content of the Gospel message. It was the briefest possible declaration of the central purpose of missions with due subordination of its various elements. That central purpose most assuredly is to make known our Lord Jesus Christ the Saviour of the World. (2) The statement is absolutely and faithfully Scriptural. It gathers together the words and thoughts of the Great Commission in its various forms: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." "And He said unto them, Go ye into all the world, and preach the Gospel to every creature." "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

All your criticisms of the aim as stated are equally applicable, some of them more so, to the last commands of our Lord. These commands do not mention the things you require to have mentioned. They do not contain certain ideas which you disapprove. Your views explain away and even attack the clear meaning and the very words of the Great Commission as Matthew records it.

(3) You summarize your criticism of the statement of aim by saying "In short, there is no hint here that the foreign missionary has a message to mankind lost in sin, that that message is contained solely in the Bible as the Word of God, and that the heart and core of the message is found in redemption by the

precious blood of Christ." I think that any fair and candid Christian mind will find not only a hint of these things but far more than a hint in the plain, honest words of the aim if honorably and fair mindedly construed. These and other elements of the Gospel would be included in a statement of the content of the message which the missionary is to make known, but they do not naturally or essentially fall in a sentence-statement of the central and controlling aim. That aim is to make our Saviour and Lord, Jesus Christ, the Son of God, known to the world. Paul writes to the Ephesians, "Unto me who am less than the least of all saints was this grace given to preach unto the Gentiles the unsearchable riches of Christ." Some of these riches he proceeds to unfold but by no means all, and he makes no mention of some of the particulars in which, of course, he believed but all of which he never attempted to summarize in any statement of his central, single missionary purpose.

I think you make three great mistakes here (1) You confuse the statement of the aim of missions to proclaim the Gospel of Christ with the statement of the content of the message of the Gospel. (2) You allow your suspicion and distrust of others, your judging as you would not be judged, to deflect and poison your view. When you call Jesus Christ "Lord and Master" you say the words are used honestly, but when I call Him so, the words are used dishonestly. This is "untrue and unjust." It is more than that. Paul says explicitly, "No man can say Jesus is Lord but in the Holy Spirit." You appear flatly to dispute Paul and to believe that men can call Jesus Lord by the evil spirit. Our Lord spoke some stern words about this kind of judgment. (3) You unmistakably imply that the failure specifically to mention certain great doctrines is evidence that those doctrines are not believed.

10. I will go on to deal specifically with this point. You say that "the vagueness which characterizes this utterance (i.e., the statement of aim) also characterizes the whole booklet (i.e., "Are Foreign Missions Done For?") There is in it no mention of the virgin birth of our Lord and of the absolute necessity of belief in it for every missionary, no mention of the bodily resurrection, no mention of the full truthfulness of Scripture (indeed no mention of Scripture as such at all) no mention of the supernatural return of Christ, no mention of the new birth of believers, no mention of justification by faith, no mention of the atoning death of Christ."

Before examining this statement and the implications which you put into it and the inferences which you draw out of it, I wish to make my position unmistakably clear. I am an evangelical Christian believer. I accept all the facts, all the doctrines, all the truths of the New Testament. I stated my convictions summarily in an article in the International Review of Missions, October 1923, on "Missionary Cooperation in Face of Doctrinal Difference", as follows:

"Before attempting to answer these questions, the writer of this paper ought perhaps, in order to avoid all misunderstanding, to state his own point of view. He accepts the whole of Christianity as set forth in the New Testament. He believes unqualifiedly every article of the Apostles' Creed. No language is adequate to state his conception of Christ. He believes that He is more and greater than any words can ever express, 'the Word made flesh,' God incarnate, reconciling the world to Himself, the only Saviour, our Lord and our God. He believes in the truthfulness of the record of Christ's life, including His miracles, and rejoices with great joy in the miracle of the Virgin Birth and of the real Resurrection of Christ and of His future personal advent. He believes

that it is God alone who through Christ saves men, not by their characters, nor by any work of righteousness which they can do, but by his own grace through the death and life of His dear son. As to the Bible, he accepts the doctrine of the Westminster Confession and regards its authority as supreme, not in faith only but also in the practice, conduct and relations of men. I am afraid this may seem to many very antiquated and unmodern, and the writer must be prepared to accept whatever limitations of value in the modern mind such views set upon his judgment as to the doctrinal limits of tolerance and the doctrinal basis of cooperation."

As to our Lord, I spoke fully and definitely in the Moderator's sermon at the General Assembly in 1928. I am no theologian and I did not and cannot speak in terms of systematized theology (which I respect and believe to be necessary) but I believe in the Saviour and His glory and His redeeming work as deeply and truly and lovingly as you can believe in Him. I tried to say this at the Assembly in Tulsa. These were some of the words I used:

"There is nothing good or great that we will not say about Jesus. There is no claim that we will not make for Him. There is naught that we can say about God that we will not say also about Jesus, 'the Son of His love; in whom we have our redemption, the forgiveness of our sins; who is the image of the invisible God, the first born of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is above all things, and in Him all things consist. And He is the head of the body the Church; who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things upon the earth, or things in the heavens.'

"We will say about Jesus all that all the creeds have said and then we will say that He is more than this. All that men have said or even can say about His glory, His beauty, His power, His deity we will say. He is all this and He transcends all this. Here let us stand each for himself and all of us as Christ's Church and henceforth let no man trouble us for we bear in our mind and in our heart, in our spirit and in our body the marks of the Lord Jesus.".....

"But all words fall short of the reality with regard to Christ. If He were nothing but a good dead man who spoke and wrought as wisely as He knew long ago in Palestine, who died bravely on a Cross with no hate of those who did such hateful wrong, and over whose undisturbed grave the Syrian stars look down, then we should have much scruple lest we should wrong His memory with excess speech. Indeed long ago

we should have found the adequate words to describe His humanity. But to us Jesus Christ is not a good dead man but God, the living God, our Risen and Living Saviour, and we will use all the language we have and deem it simple and poor to utter the wonder that is beyond all utterance.

"Nevertheless we can make our confession. We confess Him in the august symbols of our historic creeds and confessions."

You may not call these "vague and evasive" words. You may not call them, as you do call the sincere and earnest utterances of our missionaries and of the secretaries of our Board, "perfunctory lip service." If you do, you will have to answer before our Lord and Judge; nay you will receive even now in your mind and character God's inevitable penalty upon such un-Christian and un-Christlike judgment of a man on his fellow Christians. Let us both be mindful of our Master's words. (Matt. VII. 1-4).

Now let us examine this present criticism. (1) You say that my little book does not mention the Virgin Birth and its place in Christian faith. That is true. Neither is it mentioned in your book on "The Origin of Paul's Religion." You there set forth the details of Jesus' life which were known to Paul but you make no mention among them of the Virgin Birth. The single mention of it in your book "What is Faith?" is in the question which is asked in a purely incidental and secondary way, "What has it (i.e., simple trust like that of the Centurion) to do with a question of fact like the question of the virgin birth?" (p. 91). You go on on this same page to state what we need to know about Jesus. You do not mention the Virgin Birth. Those two books are serious and competent theological studies. One might expect to find clear mention in them, especially in a discussion of "What is Faith?" of all that the writer deemed essential. You omit the Virgin Birth in these studies of the content of Paul's Gospel and of the Christian faith and then condemn my poor little booklet on our foreign mission duty because I do not mention a truth which I had no occasion to mention here but which I joyfully believe and have set forth elsewhere at greater length and particularity than I have seen or heard of in any writings of yours.

And are you prepared to condemn every book that does not set forth the Virgin Birth of our Lord and of absolute necessity of belief in it for all Christian preachers and teachers? Dr. Patton has written a noble book on "Fundamental Christianity." Surely he will deal with the Virgin Birth here as you require. Does he? Not once does he mention it, save incidentally in the mention of the Virgin Mary and the Roman doctrine of the Immaculate Conception. In Dr. A. A. Hodge's "Popular Lectures on Theological Themes" there is, if I am not mistaken, a single reference to the Virgin Mary and not a word about the theological significance of the Virgin Birth. Even in the three great volumes of Charles Hodge's "Systematic Theology" the index does not mention "Virgin Birth". It refers only to Roman ideas of the Virgin Mary. And in the text the fact and the doctrine of the Virgin Birth receive

almost no attention. Under "Particular Passages which teach the Divinity of Christ" no reference is made to the Virgin Birth. Under the Person of Christ there are a few references to it, chiefly relating to the human nature in Jesus and the substance of His body. There is no reference whatever to the place of the Virgin Birth in the Christian message nor any such treatment of its theological significance as one finds, for example, in Du Bose's "Soteriology of the New Testament."

Do not misunderstand me. I believe in the Virgin Birth and I regard it, in Dr. George Alexander's words, as "a peculiarly precious truth." And I know that of course Dr. Patton believes it. But the idea that failure to mention it implies disbelief and that every book which omits it is unevangelical is untrue and irrational. Consider the result of the application of your requirements here to the volume entitled "Biblical and Theological Studies by the Faculty of Princeton of the Founding of the Seminary" (1912). It is a great volume of 634 pages. Here, surely, one would feel that he had a right to expect a full statement of the Gospel which the Seminary was established to teach, a presentation of the essential and fundamental teaching of Christianity, setting forth with special clearness the Christian message for our time. Dr. Patton in his opening paper says, "My theme embraces the entire circle of theological learning." Your criticism of our statement of aim is that it is not enough to speak of the circle; all the contents of the circle must be explicitly spoken of also, and you name certain contents whose verbal omission is proof of unevangelicalism and of a vague and evasive insincerity. Well, let us see. This huge and sincere theological volume contains not a single reference to the Virgin Birth. The one reference to the Second Coming of Christ is in a paper by Dr. Erdman. That is the only one. There is a paper on "Sin and Grace in the Koran" but none on "Sin and Grace in the Gospel." There is a "Study of Jonathan Edwards" and another of "The Aramaic of Daniel" and another of "The Shepherd of Hermas" but none of "the truthfulness of the Scriptures", of "the new birth of believers" of "justification by faith", of "the atoning death of Christ." What if one should use your own words: "What sort of a Gospel is it from which all that makes a Gospel has thus been left out? In this vague message the offence of the Cross is done away but so is the glory and the power." These words might far more justly be used here than with regard to my little missionary book. This is a great theological presentation of the Gospel offered in commemoration of a century's life of a great school whose business it is to set forth the content of the Gospel. But I will not use your words. I think the volume is a worthy Christian production and one of the best things in it is the passage in your paper, where, more adequately than any where else, you recognize (p. 575) the Pauline doctrine of the Resurrection. And I think its omissions are justified on the ground on which you justify omissions in Paul's Epistles, namely, "It is omitted not because it is unimportant but on the contrary because it is fundamental" (p. 562). I think that is a valid justification of these "Biblical and Theological Studies" with their vast omissions. I think it is valid in the case of many omissions in your books. Will you not be equally fair-minded toward others?

(2) You say there is "no mention of the bodily resurrection" in my little book. The Resurrection is mentioned more than once and by that I

mean the bodily Resurrection of our Lord, but I did not use the phrase. Neither have you used it in a single one of your three books which I have read. And it is not used in the New Testament? The New Testament is content to speak of the Resurrection, meaning the real and actual Resurrection of our Lord and I am content with the language of the New Testament. And as to the reality of the bodily Resurrection of our Lord I hold with Paul that it is the supreme fact and truth in Christianity.

(3) You say there is "no mention of the full truthfulness of Scripture (indeed no mention of Scripture, as such, at all)." Again you are mistaken. The Bible, the New Testament, the Word of God are all mentioned repeatedly. The full truthfulness of Scripture is everywhere assumed. I accept joyfully, and we expect each missionary to accept, the doctrine of our Standards with regard to the Scriptures. But I must honestly say that there is something which appears to be not altogether candid, I will not say "evasive", in your own references to the inspiration of the Scriptures. One notes the care with which you refrain from facing certain issues and from using the language of some of those whom you allow to think that you agree with them. And do you or do you not agree with Dr. Patton's position in "Fundamental Christianity"?

(4) You say there is "no mention of the supernatural return of Christ". Two of your three books make no mention of it. I find no mention of it in A.A. Hodge's "Popular Lectures." As for me I have cherished this faith and hope for forty-two years. My boyhood ministers, one a graduate of Princeton Seminary and all the orthodox of the orthodox, spiritualized this truth completely out of the Bible but I learned it at the Northfield Conference when I was a Sophomore in college and I have lived with it and in it ever since and have gladly borne some reproach because of it. I wrote a little book on it and have again and again preached it. I think I have borne ten times the witness to it which you have borne. But it did not seem to me to be necessary to introduce it into this little defence of missions. I was writing to defend foreign missions against their enemies. I did not realize that they would need to be defended from their friends.

(5) You say there is "no mention of the new birth of believers, and no mention of justification by faith, no mention of the atoning death of Christ." You qualify this by recognizing "one bare mention of the Crucified and ever-Living Lord." What would you think of the spirit of the statement that there was "one bare mention of the Virgin Birth" and "one bare mention of the revelation in "What is Faith?" But again you are mistaken. Those truths are either stated or implied or assumed in my booklet. More than this was not called for in the nature and purpose of the little book. It was not an attempt to set forth the content of the Christian message. It was simply a short and earnest presentation of the claim that Christ is the only and the sufficient Saviour.

11. The claims of Christ are not kept in the background. The little book is full of their assertion. It maintains, throughout, the sole sufficiency and universality of the Gospel: "Christ needs nothing from any one. No other religious teacher has any contribution to make to Him. In Him dwells all the fulness of the Godhead. He is the final and sufficient revelation of God and the only Saviour and Redeemer of man. This is the New Testament representation. It is the solid and unalterable foundation of foreign missions. Foreign Missions are not a search for a new and better religion. They are not an attempt to find something that is not already in Christ. They are the effort of those who have heard of Christ to take what they have heard to the world in order

that all men together may learn more of Him." (p.36) It conceives Christ, as the Scriptures do, as "the unconscious Desire of the Nations, the one answer to all the problems of the soul of man, his one Saviour and his only hope. A fundamental conviction for our Church in the work at home and abroad is this conviction that it has in Christ the sufficient Gospel. The Church is not looking for a new and different Gospel. It has found the one and only Saviour." "The Christian faith is a truth and a treasure greater than any other that we possess. It is our duty to share it and to appeal to all men everywhere to take it as their own. It is theirs by the same title that makes it ours and there are depths in it which will only be found as we explore them together apprehending with all saints, as alone we can, the full dimensions of the love of God, and all attaining, as the only way in which any of us can attain, the unity of the faith and the stature of the fulness of Christ. The truth that we need to keep in view and that it is easy to forget is that Christ is greater than all our thoughts about Him and that as the whole world comes to know Him and to accept His Lordship new glories hitherto not seen in Him will appear. But these glories are in Christ. They are not in the religions or racial cultures of Asia. And the revelation of them will not come from those religions or cultures. It will come from Christ as the result of a larger belief by mankind in Him and a larger application of His grace and power to human life throughout the world. This is the lesson we need to remember. Our ideas about Christ may be true as far as they go, but they do not go far enough. We may not hold that they are complete. But Christ is complete. In Him dwelleth all the fulness of the Godhead bodily." (p.42). "Christ is absolute and final and He and His religion are to prevail absolutely and finally." "It is Christ that we Christians owe to all men here and throughout the world. If this position be regarded as narrow and fanatical, then we must accept such condemnation. Only we are sure that the same judgment must apply to the whole doctrine of the New Testament. The foreign missions enterprise recorded there rested upon precisely this view of the uniqueness and sufficiency of Christ. The early Church believed that there was none other Name given among men whereby they must be saved. All men everywhere needed Christ and Christ was enough. Neither Greek, nor Roman, nor Semitic religion had any correction to make or any supplement to add to Him. And the modern foreign missions enterprise stands on the same ground. It is the endeavor to make Christ known to all mankind, that all mankind together may live in Him and find in Him more and greater treasures than any one race or any one soul can find alone. Each race and each soul for itself can find in Him all that it knows that it needs, but only mankind altogether will discern the full depths of human want and the infinite fulness of Christ's supply. He is adequate indeed to the full needs of each soul only because He is the whole world's sufficient Saviour:

'In Him is life provided
For all mankind and me.'

"I would rejoice to see the missionary enterprise brought in our day more clearly and loyally and uncompromisingly than ever to those fundamental ideas with which it began, and to see it disentangled, as far as we can disentangle it, from a great many of the compromising fellowships in which it finds itself, and released to do its pure, elementary, rational work down at the foundations of human life in relating men one by one to Jesus Christ as Lord and Saviour." (p.102) "I grant that a man's judgment here will depend altogether on what his estimate is of Jesus Christ. If Jesus Christ means nothing to him, why, he will not see any necessity on the part of other men for knowing about him. But if Jesus Christ is all there is for us, if we know that He is all there is, then we cannot but recognize the inherent obligation in wealth like that to be shared with all who have not yet

come into its possession." (p.108). "The missionary enterprise is the proclamation of the One Name given under Heaven among men whereby we must be saved, and there is nothing in any non-Christian religion to be added to the glory of Christ or to the fulness of the revelation of Christ, howbeit we so imperfectly apprehend it still. Inside the Christian spirit burns the old resolution that glowed in St. Paul's heart to whom it would have been 'woe', if he had not shared the Christ he knew. Would that we might get back again to the foreign missionary enterprise in the pure, naked spiritual reality of it, as Christ called that little group of men and women around Him at the first, who had no nations back of them, who were not going to speak for any race. They were just a little group of individuals whom Christ had redeemed and who knew their Redeemer, and He told them to go out and share what they had in Him with all the world. That is what the missionary enterprise has always been. That is what it is today - Christianity stripped of all accessories and secondary accoutrement, just Christ, Himself, to be offered to the whole world for which He died." (p.141).

These are only a few expressions from this little book. It is a poor little thing but it is not the vague and evasive and unevangelical thing you allege. And of the hundreds of evangelical men and women who have written or spoken about the book you are the only one of whom I have heard who condemns it. One of the warmest and most grateful of the letters of commendation is from an old friend, Dr. Albertus Pieters, of Holland, Michigan, as conservative in his theology as you or I can ever hope to be. There is enough evidence in sheaves of letters at hand that the little book has fortified evangelical conviction and confirmed true missionary devotion. I will not quote them - yet I will quote from several that you may know the feeling of some not one whit less zealous than you:

"I have just finished the reading of your book, so kindly sent to me, entitled 'Are Foreign Missions Done For?' It is now after twelve o'clock, P.M. I cannot express to you the joy I received in reading it. After having much of my former zeal for missions dampened by recent post graduate studies in the University of - and the coldness of the churches that I have tried to interest in a feeble way, I now rededicate myself anew to the task of missions and resolve to do my best to give and stimulate giving in the little church I am called to serve.

"I can fully appreciate the difference between 'The religion of the good dead man' and the 'Religion of a good living God.'"

* * * * *

"On the day that your little book 'Are Foreign Missions Done For?' came to us, I read it and decided to write you at once in regard to a further distribution of it. I probably felt that you know your own business, but in the light of some college periodicals recently received I know my first impulse was right.

"I would like to have the whole thing, or perhaps only the chapter 'Christ is Enough' printed for large distribution among our college organizations."

* * * * *

"The more I read this volume the more I am impressed with its value and importance, coming especially at this time. It is the ablest defense or justification of Foreign Missions that has yet been sent forth. It will be sure to strengthen those who are faltering and win over those who are hostile or who are lukewarm and indifferent. The great Head of the Church must have put it into your heart to write it and I am sure will use it in stirring the whole Church up to a renewed sense of its great responsibility. in regard to the whole matter."

* * * * *

"For quite a long time I have wanted to write to you. After reading your recent booklet, 'Are Foreign Missions Done For?' I cannot refrain from writing. I want to thank you with all my heart for the stand and the messages in that booklet. Fundamentally, while defending the foreign mission movement from modern criticisms, it is a call back to the original motive of foreign missions. I found myself in complete agreement with every page of the book."

* * * * *

"I have just read 'Are Foreign Missions Done For?' at one sitting and I can't resist saying how wonderful it is. To my mind it is the most unanswerable argument I have ever seen. I do hope somebody is giving it wide circulation. There is too much loose talk going about, even among people who know better, about one religion completing or complementing another. You are right, Christianity needs no completion - it is complete - it needs discovery."

* * * * *

"Reading this wonderful little book of yours I feel convinced that you still stand firm on the old reliable Faith once delivered unto the Saints."

* * * * *

This last is from the "Church of the Lutheran Brethren." I am ashamed to have quoted these. I dare to use Paul's words: "I am become foolish; ye have compelled me."

12. There is much more in your statement which should be reviewed, but I have written quite enough and more than ought to have been required. I could answer some of your criticisms by quoting from your own books the statement of the very truths for which you condemn me. There are two things more of which I shall speak. (1) The first is this: I find myself in deep and thankful accord with almost all of your great convictions. I am full of admiration and gratitude for "The Origin of Paul's Religion" and agree with you in your emphasis on the historicity and supernaturalness of the facts of Christianity's beginning and the necessity of the great Christian doctrines undetachable from these facts, on the need of reasoned doctrinal statement and defense, on the great doctrines of sin and faith, on the Person of Christ, on miracles, on Christianity as a message as well as an experience and a life, and I might go on with the long list of all the evangelical convictions. Where I differ from you is at the

points where, as it seems to me, you differ from the Scriptures. Some great Scripture truths you ignore or qualify. You twist or interpret some passages out of their plain and obvious statement. You use non-Scriptural, even anti-Scriptural forms of thought and expression. When apparently contradictory ideas or statements are found in the New Testament you modify one or the other or both to fit your scheme of thought instead of accepting them both just as they are without qualification as parts of larger truth or life which comprehends both without any minimization. You do no justice to Paul's moral and social applications of the Gospel and you even indulge in a fling at some ministers who read the sixth chapter of Ephesians to their people. There are illustrations in your paper which we are considering. There you use some words in your statement of essential doctrine which are not found in the Scriptures at all. I can state my convictions wholly in the very words of the Scriptures. You use repeatedly the phrase "the gospel of the Cross". This phrase is not in the Scriptures. The New Testament knows "the Gospel", "the Gospel of Christ", "the Gospel of the Kingdom", "the Gospel of peace," "the Gospel of God", "the everlasting Gospel", but it nowhere uses the phrase "the Gospel of the Cross" and the use which you make of that phrase implies interpretations both of the idea of the "Gospel" and of the idea of the Cross which do not do justice to the full New Testament teaching. The Gospel is not the Gospel of the Cross only, not even of the Cross of Christ only. The Gospel is the Gospel of Christ which includes the Cross and what preceded the Cross and what followed the Cross. The same defect marks your use of the idea of "salvation only by the Cross," and your criticism of my reference to the "redeeming life" of Christ. Your view certainly does not do full justice to the Scriptures nor does it represent the true Scriptural proportion of truth. You say in "What is Faith?" "Christ touches our lives, according to the New Testament through the Cross." (p. 143 but compare Heb. II.18; IV.,15,16.) "The Cross of Christ is the special basis of Christian faith". (p.144-But compare I. Cor. XV. 17). "The Cross by which salvation was wrought." (your statement; But compare Rom. I.16,V.10). You do not and cannot too much exalt the Cross of Christ, but you can and you do fail to set it in its Scriptural place and relationship and you neglect to relate it adequately to the full truth of the New Testament. You do not give their full Scriptural place to the Incarnation prior to the Cross or to the Resurrection and many other aspects of the full truth of the Gospel. You justly emphasize the fact of the Resurrection and its evidential significance but you do not adequately set forth its relation to the redeeming work of Christ, its place in our salvation, or its practical and dynamic significance in the life of the believer as the New Testament sets forth all these aspects. You do indeed in brief references couple the Cross and the Resurrection in their relation to salvation. In "What is Faith?" you speak of "the Gospel of redemption through the Cross and resurrection of Christ" (p.p. 154,151). Also "The Origin of Paul's Religion," p. 167. In view of your criticism of my use once of the word "Spirit" with a small "s", one notes that you habitually write "Cross" and sometimes of late, though not earlier, Virgin Birth with a capital and the "resurrection" without it.) But you criticize my truly Scriptural reference to the "redeeming life" of Christ (Rom.VI.,1-11;VII,4;VIII,1-14).

The New Testament teaching is far richer and freer than your view appears to be. It teaches not that the Cross saves us or that we are saved by the Cross. It teaches that Christ saves us, and that He saves us by Himself, by His death and by His life. How rich is Paul's orientation and proportion of these truths! "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the Death of his Son, much more, being

reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. V., 8-11). Let any one take his New Testament and read it through, marking every reference to the Cross and the death of Christ and every reference to the Resurrection and the life of Christ and compare the result with the proportions of these glorious facts and doctrines in your emphasis. "Christ died for our sins" you quote often and you cannot quote too often. But only occasionally do you add "according to the Scriptures" and still less frequently do you complete the quotation and add "And He hath been raised on the third day according to the Scriptures." Of course you believe this and rejoice in it, but you do not relate these truths as Paul does and you substitute the Cross which might have been without the Resurrection for the place of the Resurrection which included the Cross. The Cross without the Resurrection would not have saved us. Paul proceeds in this very chapter to declare in language which takes our breath away: "If Christ hath not been raised, your faith is vain, ye are yet in your sins" (I. Cor. XV. 17). And one might go on to speak of Peter's teaching of the relation of the Resurrection to regeneration and salvation. This full Gospel of the New Testament is the glorious Gospel. I do not share your view that it can only be preached offensively. The Cross is indeed to many a stumbling block. Paul and Peter both realized and declared this. Paul also said: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye imitators of me, even as I am of Christ." "Giving no offence in anything, that the ministry be not blamed. But have renounced the hidden things of dishonesty, nor walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." There is clearly in Paul's view a vast difference between the preaching of the offence of the Cross and the offensive preaching of the Cross. The word for "offence" which Paul uses in Gal. V. 11 and I. Cor. 11., 23 and which Peter uses in I. Peter 11., 8 is the very same which Paul uses in Rom. XIV., 13 and XVI., 17, and which the Saviour uses in His dreadful warning in Luke XVII. 1, 2, and which in the American Standard Revised is translated in all these passages not "offence" or "offend", but "stumbling block" or "cause to stumble." It were well if we remembered these words in our Christian fellowship within and in our proclamation of Christ and His Gospel to those who are without: "Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." I know that in the parallel passage in Matthew the words "little ones" are followed by the words "that believe in Me," but surely the Spirit of Christ would not have us think that the Tender Shepherd of His little ones, who left the ninety and nine safe sheep in the fold to hunt the one that was lost, would be pleased with the thought that His disciples should measure their fidelity by their success in "offending", in "causing to stumble" the feet that out of the way.

And a great deal more might be said of the failure of your book to set forth "the full Scripture doctrine of the grace of God," to use your own phrase. But I do not suspect or reproach you as heretical or unevangelical. I believe that God and the Gospel and its grace are supernatural and infinite and if they are, while we may know them surely and truly, we may know, as Paul

himself says, only in part. But we are Christ's true disciples none the less, and we ought to love one another and walk together "comforted each of us by the other's faith", and making up each of us what is lacking in the other.

Perhaps you will be tempted to dismiss what I have just been saying as the simple, unsophisticated talk of one who is unschooled in theological systematization and no scholar in the field of theological controversy. It is even so. I do not pretend to be anything but a simple, Bible-Christian who holds that under the grand liberty of our Confession he is free to believe all that he finds in the Scriptures as he finds it there and to reject whatever he sees which contradicts or deflects or malforms the rich and varied truth of the Scriptures. If anything that I say here or elsewhere is at variance with the Scriptures, if it declares what the Scriptures do not truly declare, or fails to declare what the Scriptures do truly declare, I shall be glad to have it shown and shall rejoicingly leave any error for the truth. Is this not evangelical?

(2) And now lastly, you say "What is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified - not in some pale modern sense but as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? If it is, then we can support that Board?" I do not like the slurring reference to the light which the sacrifice of life by men may help us to see in the divine fulness of the meaning of the death of Christ. But your question can be answered with an answer absolutely flat and clear. I ask you to read Dr. George Alexander's sermon at the Conference of the Board and the Missions in 1910 on "The Gospel of Paul." There the Gospel is described which the Board exists to spread abroad. The Foreign Board exists and its missionaries are appointed and maintained for one supreme purpose, namely, to proclaim to the world the Gospel of Jesus Christ, Incarnate, Crucified, Risen, Alive for Evermore, the Sinless One, the only Saviour, "who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in light unapproachable; whom ^{no} man hath seen nor can see; to whom be honor and power eternal. Amen."

I said at the outset that I would speak finally of your paper as a whole. Perhaps, however, it is hardly necessary to do this except to say that the particular items of evidence which you have presented as justifying your negative answer to the query "Can Evangelical Christians support our Foreign Board?" appear to me to be inadequate and, as I have sought to show, so unfounded, that one wonders how a just and brotherly Christian view could have rested upon them so grave an inquiry and so grave a proposal as the establishment of a rival foreign missionary agency in our Church, independent of the General Assembly and supported by members of our Church who proclaim their fellow members to be unevangelical. And you rest this inquiry and this proposal on unwarranted impressions regarding a few questions on the "Reference Blank", a few thoroughly sensible and right letters from Mr. Hadley in explanation, a criticism of a Scriptural statement of our missionary aim, a few random and detached quotations from things that I have written, a mass of your own suspicions, and arguments from silences which your own books would not bear. My utterances which you have quoted here, I believe, both

true and Scriptural but you might have quoted, if you had willed or known, a great mass of statements in addresses and books which you could not misuse as you have misused those in your paper. A man like you, devoted to scholarship, could not give his time to reading such simple books as mine, but they are loyal books, and their teaching has sought to be faithful to our Divine Lord and His Word.

The paper, as a whole, is as "untrue and unjust" as it is in detail. It is not worthy of you or of the Gospel or of the fellowship of the Gospel. And I do earnestly trust that what I have said in this letter will lead you to lay it aside, to dismiss your distrust and to join generously and faithfully in our great task of carrying to the non-Christian people the Gospel of Christ, "the full Scripture doctrine of the grace of God." And look at the real work before us here at home - in ignorance and unbelief, in slackness of moral and social standards, in sin and infidelity, in imperfection and unworthiness of faith and life in the Church, in the need of men everywhere for Christ. Contend for the faith within the Church but with equal zeal proclaim it to those who are without.

And now one more quotation from what you have written, not in this present statement of yours with its proposal of division and schism in our Church and its work, but in the closing paragraph of your book "Christianity and Liberalism."

"Is there no refuge from strife? Is there no place of refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passion of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

Yes, this is the place. But once again we cannot stop at the Cross. Beyond that there was an empty tomb and a Risen and Living Lord. "United with Him in the likeness of His Death", shall we not also be united with Him and therefore with one another "in the likeness of His Resurrection." Can we not, my friend, put away all this bitterness and railing and suspicion and be kind and tender-hearted and trustful? And can we not be spared the shame and waste of such a baseless controversy as a controversy like this between you and me would be and give ourselves and all our strength to better and truer things? Is not Paul's counsel, "walk in wisdom toward them that are without, redeeming the time," doubly applicable to our relationship and our work within the company of us who truly love and wish truly to serve our Common Lord?

If what I have written does not avail to persuade you and if you still think that it is your duty to publish your paper, surely it is only fair and right that my answer should be published with it. In that case I am prepared to meet my proportionate share of the expense. But, my dear friend, there is a more excellent way.

Very faithfully yours,

Dr. Machen's Pamphlet - "Modernism and the Board of Foreign Missions
of the Presbyterian Church in the U.S.A."

This pamphlet of 110 pages was sent out by Dr. Machen just before the meeting of the Presbytery of New Brunswick in Trenton, New Jersey, on April 11, 1935. I received a copy on April 10th but had no time to give it a careful reading until after the meeting of the Presbytery. Even if I had had time, I think I should still have done as I did, and confined myself to the statement presented here as Chapter V. The only thing on which the Presbytery was called to vote was the proposed overture. That was the matter to be dealt with, not the statements of Dr. Machen, which might have been answered one by one without altering at all Dr. Machen's attitude, which does not rest on the arguments which he presents in the pamphlet but which existed before most of these incidents occurred and would exist if they had not occurred.

Now, however, I propose to deal with them.

First, a word should be said with regard to the introduction which Dr. Machen has prepared to the edition of the pamphlet issued since the meeting of the Presbytery. Dr. Machen says here that after he and I had each used the hour allotted to us, the previous question was moved in accordance with my expressed desire not to engage in controversy. I expressed no such desire. I said I did not intend to engage in either controversy or debate but was present at the Presbytery's invitation simply to try to help it to think and act aright in the matter of the proposed overture. No expressed desire of mine had anything whatever to do with the moving of the previous question. Dr. Machen further says "No sensible person can have confidence in a Board which does not welcome open discussion of its policies with those to whom it appeals for funds." The Board welcomes all fair and just discussion now and always. As to the phrase, "those to whom it appeals for funds," Dr. Machen declares that he does not support the Board and advises others not to do so. And this statement declares that the Board "is deeply involved in Modernist and destructive propaganda." This statement is not true and the evidence presented does not justify it. What is this evidence? The Pamphlet is in seven sections. It must suffice to deal with what is crucial in each.

1. "The Attitude of the Board of Foreign Missions toward the book -
"Re-Thinking Missions.""

The Board had no responsibility whatever for this book or for the movement which produced it. When the movement was launched the Board did what it could, which was not a great deal, to influence it and hoped for real good as a result of it. It gave expression to this hope which was far from being reprehensible as Dr. Machen thinks, was the right and Christian thing to do. The members of the Board, purely as individuals, were on the Committee which projected the inquiry, as were members of other evangelical churches but these had nothing to do with writing the Report. As individuals they assented to its publication. Like others they no doubt both agree and disagree with it. They are both loyal evangelical Christian believers.

When the Report appeared two courses were open to the Board: to ignore the Report, or to ^{express} its mind with regard to it. If the Board had taken the former course it would have been still more severely criticised by Dr. Machen. The Board felt that it must make it clear that it had no responsibility for the Report and that it must express its mind both for its own sake and for the sake of the Church, and it did so with perfect clearness in the manner which comports with the dignity and tradition of the Church. It set forth the six fundamental issues on which its position was at variance with the position of the Report. It did so positively and unequivocally and then, like the honorable and truthful body that it is, it recognized elements of good in the criticisms and suggestions of the Report as to some of the methods of missionary activity, which, it said, could be acknowledged only as "taken apart from its theological basis." The Board's actions and the various statements which it has sponsored, have been recognized throughout the Church and around the world as a clear and unmistakable affirmation of the Biblical, evangelical basis and nature of the work of foreign missions as held unshakably by ~~the~~ our Board and Church. The Board is not open to criticism because it spoke with dignity and self respect and not with violence and malediction. No statements from any Church or missionary body have been more clear and complete than those which have gone from our Board.

II. "The Case of Mrs. J. Lossing Buck."

All those who have had any responsibility in this matter are content to endure the assaults which have been made upon them from one side by Dr. Machen and from the other by the "Christian Century," and the magazines. This "case" will be judged by One higher than all of us and we will await His judgment. Mrs. Buck's published views are not in accord with the faith she professed when she was first appointed a missionary and with the faith of the Church, but a great deal needs to be considered of which the critics of Mrs. Buck and of the Board are ignorant and must be allowed to remain ignorant. It is enough to say that the Board has tried to act as a Christian agency with its obligations to our Lord Jesus Christ ever in mind and that it has acquiesced in Mrs. Buck's honorable request to be released from connection with it with deep regret that there could not have been another and very different issue.

III. "The Board of Foreign Mission and the Auburn Affirmation."

The proper place to deal with this matter is in the courts of the Church. Whether signers of this Affirmation have by such signature violated their ordination vows is not an issue to be settled by any method of infraction. It cannot be so settled. One and only one honorable and constitutional way is open to Dr. Machen and that is by the due process provided in the Constitution of the Church. The position which apparently Dr. Machen is seeking to establish is that because a secretary or a member of one of the Boards of the Church signed the Auburn affirmation he is thereby disqualified as a Presbyterian minister and is ineligible to service of the Church no matter how clearly and positively he may declare his complete loyalty to his ordination vows and his specific acceptance of the great affirmations of the Confession of Faith in the very terms of the Confession. This is an issue, however, which can only be constitutionally determined by the Presbytery to which the individual involved belongs. It is wholly conceivable that there should be ecclesiastical organizations where such a question would be determined by the local congregation or by the national body as a whole, but this is not Presbyterianism. Such a course is forbidden by the Constitution of our Church. To propose or to attempt to pursue such a course

is to ignore and contravene the law and order of our Church as embodied in the authoritative constitution. It is wrong constitutionally and ethically to use the missionary and educational agencies of the Church as a device for escaping responsibility in meeting this issue in a legal and righteous way. Until this issue has been determined in the proper and constitutional manner which alone is tolerable in the Presbyterian Church, it is not competent for Dr. Machen to attack, as he is doing, the good faith, the honor, the Christian character of Mr. Hadley. Mr. Hadley, as will appear in a later chapter, is absolutely ^{loyal} to his ordination vows and to the faith of our Church:

IV. "Modernist Propaganda by the Candidate Department."

Dr. Machen's statement here is partial and unfair. It is worse than this. It is not true, as he intimates, that the candidate secretaries have used their opportunity not for Christ but for anti-Christ. Such a grave charge is utterly unsubstantiated by his evidence. What is the "spirit of the anti-Christ?" John says it is the spirit that "confesseth not" or "annulleth" Jesus. The Candidate Secretaries, on the contrary, believe and constantly affirm their belief in Jesus Christ as the Son of God according to the Scriptures. And John says plainly that the spirit that makes this confession is not the spirit of anti-Christ but is the spirit of God (I John IV, 2, 5). The suggestion of such books as were mentioned in the letters of Mr. Hadley and Mrs. Corbett, written by Oldham and Fosdick and Fleming is no warrant for such an enormity as the charge that these two devoted Christians, both of whom gave their lives to service in China, are serving anti-Christ. There are things in some of these books to which I believe that just objection may be made but such a single incident as this is no adequate ground for a charge of serving anti-Christ or of anti-evangelical propaganda. To hold them responsible for a statement made by Middleton Murray quoted in Oldham's "Devotional Diary" and to represent this "Diary", which has been used with great blessing, by this quotation and one phrase in it, is preposterous. Furthermore, Dr. Machen does not know and ignores completely all the noble work these candidate secretaries have done in trying to guide young people into the truth of the New Testament and in seeking earnestly to safeguard and strengthen the evangelical faith of missionary candidates. The correspondence files will establish to the satisfaction of any fair minded judge the evangelical loyalty of these faithful workers.

Dr. Machen says that the Candidate Department speaks of "Re-Thinking Missions" as "being essentially a Christian book." Whatever one may think of that book the Candidate Department has made no such statement about it. Here as elsewhere and especially as we shall see, in his address at the New Brunswick Presbytery, Dr. Machen inveighs against the validation of the Christian message in and by Christian life and experience and declares that "the deadliest enemy of Christianity all over the world today" is not unfaithfulness of life, or disobedience to the will of God, or un-Christian conduct, or the denial by deed of the Christian profession of faith, or hatred or bitterness, but "Modern non-doctrinal religion." Christianity indeed is a doctrinal religion and the acknowledgment and proclamation of the truth of its doctrine and its historic facts are essential, but its deadliest enemy today is not more the foolish and fatal denial of doctrine than the proclamation of a doctrine that is not the full New Testament doctrine, or the declaration of a faith that is not confirmed by deeds of obedience and love. There are no plainer assertions in the New Testament than those which forbid the separation of faith and works, of belief and life. And if distinctions are to be made the only valid one for us who believe in the New Testament is the distinction of Paul in a passage which I do not remember ever to have seen quoted by Dr. Machen - "And now abideth faith, hope and love, these three, and the greatest of these is love."

And as to Christian experience Dr. Machen says Peter "said nothing about his own experience" in his first missionary sermon, and that when Paul preached "it never seemed to have occurred to him to try to save men by the power of his vivid personality." It would be folly for any man to try to do so today but what a strange perversion of the New Testament! We can read the Epistles of Paul and Peter and possibly miss the constant glorious witness to what Christ was to them and in them and the eagerness of their hearts to have others find in Him the salvation, the power, the joy which they had found. What but their own experience were they declaring when they said: "I will not dare to speak of anything save those which Christ wrought through me." (Romans XV:18). "My speech and my preaching were in demonstration of the Spirit and of power." (I Cor. II,4) "Our gospel came not unto you in word only but also in power and in the Holy Spirit and in much assurance; even as ye know what manner of men we showed ourselves toward you for your sake. And ye became imitators of us and of the Lord." (I Thess. I, 5,6). "To me to live is Christ." (Phil. I, 21). "I beseech you therefore be ye imitators of me." (I Cor. IV:16). "Always bearing about in the body the dying of Jesus that the life also of Jesus might be manifested in our body." (II Cor. IV:10). Was Paul not referring to his own experience in Gal. II, 20? Col. I, 24-25, I Tim. I, 16, and II Tim. I, 12? Paul indeed preached not himself but Christ Jesus as Lord, his Lord, whom he knew in his own experience, an experience to which he never appealed. And as to Peter, if he did not refer to his own experience in his first sermon he certainly referred to it afterwards in Acts II and I Peter I, 3-5. In his great zeal for certain aspects of truth, Dr. Machen depreciates or even disallows other aspects.

But what folly it is to separate doctrine and life! This is the very separation denounced by our Lord (Luke VI, 46-49; Matt. VII, 21; XVI, 28, 30), and by James (James II, 14-25). Christianity has not one but two deadly enemies - one is the error of no thinking or wrong thinking and the other is the error of a loveless and unChristlike life.

V. "Reference Blanks, Application Blanks and Information given to Candidates."

I have dealt with this in Chapter V of this statement but am glad here to say a further word about the constant practice of Dr. Machen of setting up contrasts and separations alien to the New Testament. "According to the Bible," he says in this section, "a man is not saved by following Christ; he is not saved by loving Christ; he is not saved by surrendering to Christ; but he is saved by faith. And that is an entirely different thing. If he were saved by surrender, or by following Christ or by love he would be saved by some high and noble quality or action of his own. But when he is saved by faith, that means that he is saved by God and God alone and that the manner by which God saved him is to work faith in him." Yes but faith is not all that God works in him and the work is manifestly not God's work unless it includes both faith and surrender and obedience and love, and faith is not faith that is only opinion and not surrender and obedience and love. All these are God's work and God in His word does not sanction their separation. The fruit of the Spirit is not single. Paul says it is ninefold and the seventh item is "faith", identically the same Greek word that is used elsewhere in the New Testament for "faith." It is wholly un-Scriptural to separate faith and deal with it as a work of God detached from His whole will for men in Christ.

Dr. Machen goes on, "The means by which God saves him is to work faith in him and to lead him, relinquishing all confidence in his own goodness, just to look at the crucified Saviour and say, Thou hast died in my stead. I accept the gift at Thy hand, O Lord." True, blessedly true, but not all the truth of the New Testament. There is not a word here of the Resurrection. The crucified Saviour was not all to Paul. Note his bold words in I Cor. XV. The Gospel as Dr. Machen states it here and elsewhere (though of course he believes

in the Resurrection with all his mind) makes too little of the Resurrection, and saving faith is not faith in the Crucified Saviour only, it is faith in the Risen Saviour and it is as important to say the latter as the former - Paul said it was more important. (And cf. I Peter III, 21)

And also the man who truly looks in faith to the Crucified and Risen Saviour says something more than Dr. Machen suggests. He does indeed say "Thou has died in my stead, I accept," but he adds:

"Were the whole realm of nature mine
That were a present far too small,
Love so amazing, so divine,
Demands my life, my soul, my all."

VI. "Various Indications of the Attitude of the Board to Secretaries and the Agencies with which the Board is Cooperating."

The particulars here are the Lakeville, Lausanne and Jerusalem Conferences, Mr. Eddy and Mr. Kagawa, Dr. Scott, Dr. Mackay, Dr. McAfee, Dr. Reischauer and Mr. Speer. With the Lausanne Conference, Mr. Eddy and Mr. Kagawa whatever one may think of them for good or ill, the Board has had absolutely no connection. As to the Lakeville and Jerusalem Conferences let any one read the full report of the former and volume one of the latter on "The Christian Message", especially Chapter X, and if he is a fair minded person he will see for himself how completely Dr. Machen has misunderstood or misrepresented these Conferences. In the case of the officers and mission^{aries} of the Board of whom he speaks, he has rendered no just or righteous judgment. In some matters, as of the discussion at the Foreign Missions Conference in December 1932, he speaks in tragic ignorance. In his criticisms of Dr. Mackay he does not truly represent his articles and the statements to which he takes exception can each one be justified with the clearest proof from the New Testament. The truths which Dr. Mackay was presenting, and which Dr. Machen says are "disquieting", are truths taught and enjoined by our Lord and by Paul again and again. Dr. Machen's controversy must be with them. As to his criticism of me I have earnestly and prayerfully sought for its ground. It cannot be in my Christian conviction for I have told Dr. Machen that I hold absolutely to the Christianity of the New Testament, that I believe every word of it and can state my faith in its very words, that if he will show any opinion of mine to be at variance with it I will at once change that opinion. The only substantial points of disagreement which he states in this pamphlet are with regard to the confusion of the "spiritual" and the "supernatural" and with regard to the relation of Christianity to the Old Testament Dispensation. As to the former I can state my view about the supernatural character of Christianity in the words of Dr. Warfield: "The confession of a supernatural God, who may and does act in a supernatural mode, and who acting in a supernatural mode has wrought out for us a supernatural redemption, interpreted in a supernatural revelation, and applied by the supernatural operation of His Spirit - this confession constitutes the core of the Christian profession." I only wish, however, that Dr. Warfield had specifically mentioned, with the name of God and His Spirit, the name of His supernatural Son Jesus Christ. But as to this word "supernatural" it is notable that it does not occur in the Bible and that Paul's contrast is precisely the one which Dr. Machen criticises, namely "natural" and "spiritual." (I Cor. XV, 44, 46; Romans VII, 14; I Cor. II, 14, Eph. VI, 12). As to the relation of Christianity to the Old Testament Dispensation, I have no other view than that which our Lord set forth in the Sermon on the Mount and Paul in the Epistles to the Romans and the Galatians, and as are set forth. one would think unmistakably in the Epistle to the Hebrews.

The real issue, however, I judge, is in the matter of attitude to men of different opinions. Dr. Machen thinks that three positions are possible and are actually being taken today. In the first place, one may stand unreservedly for the old Faith and unreservedly against the indifferentist tendency in the modern Church; in the second place, one may stand unreservedly for Modernism and against the old Faith; and in the third place, one may ignore the seriousness of the issue and adopt a "middle of the road" position." But these are not the only possibilities. The first of these groups is divided into two. They agree in holding to the historic evangelical faith. They agree in condemning indifferentism. They agree in recognizing the seriousness of the issue. But they disagree as to how they shall act to and speak of persons from whose opinions they differ. There are some who denounce not error only, but also those who, as they believe, err. They would cast them out of their fellowship with anathema and malediction. There are others who believe that they are following the New Testament view when they bear their witness to what they regard as truth with unreserved and constant utterance, but who would keep as close to those with whom they differ as they can, in the hope of winning them to the truth and in fear of violating our Lord's commandment: "And John answered and said, Master, we saw one casting out demons in Thy name and we forbade him because he followeth not with us. But Jesus said unto him, Forbid him not, for he that is not against you is for you." (Luka IX, 49, 50). And there is a lesson for us in the fact that the disciples held fast to Thomas in spite of his disbelief in the resurrection until he too was convinced.

This does not mean that there are not limits to such fellowship. There assuredly are. But even so the evangelical faith cannot be separated from the evangelical spirit and those who hold the faith must display the spirit, even to those who do not hold it. And the question at issue is not as to the inclusion of non-evangelical opinions or persons in the Presbyterian Church but what shall our attitude be toward those who sincerely hold the confession and the basic standard of the Scriptures and who are members of our own household. The tradition and the law, the spirit and the constitution of our Church forbid the attitude of suspicion and schism toward such brethren.

Let one thing be stated with clear words. . . The only disagreement with Dr. Machen is at those points where, as it seems to me, he deviates from the teaching and the practice of the New Testament. If he will show me where I deviate from its teaching (as in its practice I know I do, alas how far,) I shall be grateful to him.

VII. "Modernism in China."

All that Dr. Machen has to say on this subject is comprised in two long statements, one by Dr. Albert E. Bodd, a missionary of the Board in China, and the other by Arie Kok, a member of the Netherlands Legation in Peiping. The former deals wholly with books published in China, not by the Board or its missionaries, but by the Christian Literature Society. The only connection of the Board with this Society, whose spirit and service is in no sense fairly represented by Dr. Bodd's statement, is in its lending two of its missionaries to work with the Society. Dr. Watson M. Hayes likewise is one of its "associate workers." Not a word is said by Dr. Bodd about their contributions about a single book written by a Presbyterian missionary. I have a letter from Dr. Bodd sending the material quoted by Dr. Machen. In this letter while

asking that his representation of unsoundness in some missions^{also} should be accepted, Dr. Dodd adds: "I can only ask you to accept my testimony on my word of honor as a Christian gentleman as I have no written proof to offer; nor do I feel called upon without such proof to give names." Such a presentation is not admissible on any basis of equity or under the Constitution of the Presbyterian Church.

Mr. Aris Kok's statement is full of errors. Its most relevant charge is that the Board is cooperating through its missions in the National Christian Council and the Church of Christ in China and that it is supporting "moderate" theological schools in Yenching and Cheelee Universities. The functions of the missions of our Church on the foreign field and our relation to the Church of Christ in China have been determined by our Church itself through the General Assembly and while the Christian agencies of China may do things we may not approve and may publish statements, as they have done, which we deplore, they are seeking as earnestly as any one can to know and do the will of Christ in China. As to the two theological schools, the missions of the Board are contributing neither money, nor missionaries, nor students to these schools at this time, except a Chinese teacher at Cheelee.

I have dealt with the main position of Dr. Machen's pamphlet.

One wishes that all the work of our Church at home ^{and} abroad in every congregation and college and theological seminary were more passionately evangelical and evangelistic both in faith and ⁱⁿ practice, in word and deed. But one dares to say that the best and truest part of it is in the work of the foreign missionaries, and that they and the cause they represent ought not to be used for purposes of doctrinal controversy in the home Church. That is what Dr. Machen is now doing - using the foreign mission work of our Church, in which he is not a stock holder and to which he advises people not to contribute, as a device for renewing strife and raising issues which constitutionally should be settled as doctrinal issues in accordance with the Constitution of the Church.

Chapter III

January 21, 1933

The Rev. Robert R. Littell, D.D.,
Tioga Presbyterian Church,
Tioga Avenue and 16th Street,
Philadelphia, Pennsylvania

Dear Dr. Littell:

Inasmuch as Drs. Speer and McAfee are on the point of leaving for a Zoning Campaign in the Middle West, they have handed me your recent letters to them with the copy of the Rev. Mr. Monama's Report to the Presbytery of Philadelphia with the suggestion that I write you some comments thereon which might be helpful to you. Please understand that this is a purely personal expression of my own individual opinion and that no one else, least of all the Board itself, has any responsibility for what I now write.

One can hardly believe that the name "A Report...on the Foreign Missionary Situation..." is justified for this paper which is simply a confused collection of a lot of adverse criticisms of diverse kinds which recurrently push forward from their lonely isolation, emanating largely from certain missionaries that are temperamentally hyper-critical or that have something of a personal nature to promote or that have a grudge against someone (probably their own Mission which overruled them) or that are constitutionally "bad losers" when they are not supported by the majority in the democratic, representative government obtaining in our Presbyterian denomination abroad as well as at home. One is greatly gratified that a minute examination with a fine tooth comb in the hands of a keen critic can find relatively so little that is open to criticism among the thousands and thousands of enterprises, institutions, activities, relationships, pronouncements, reports, speeches, etc. over a period of years of the many diverse personalities that constitute the Board of Foreign Missions, its Executive Officers and its great body of missionaries drawn from all sections of our Church and at work in 16 different countries overseas, including also thousands of National Christian workers in those lands. When the criticisms of the "Report" have subtracted from them those that are mistaken, unjustifiable or misleading, there remains only an exceptionally small residuum that calls for continued corrective effort by the Board and the Missions. To have a work as large, as comprehensive, as complex and as far flung as our Presbyterian missionary enterprise with so few things that the most exacting critics can suggest for reform is to me remarkable.

Turning to the "Report," I venture to make some brief comments which may possibly help you on a number of items:

Page 1, bottom:- "Modernism has fastened itself with a vise-like grip upon our missionary organization as a whole"; that statement seems to be the initial thesis which the "Report" starts out to prove; it is certainly not the conclusion to which a reader is logically led, even assuming the full validity of the many erroneous statements and part-truths presented in the argument.

Page 3, middle ff:- "Our Candidate Secretary" assures me that he has not at any time expressed disbelief in any of the doctrines of our Church. As I

understand it the Auburn Affirmation, it does not deal directly with theological doctrine. He is not "the man who passes upon the qualifications of a missionary" but only one of a large number of men and women of the Executive Council and of the Board's Candidate Committee, who reviews very carefully the qualifications of each candidate. Our Candidate Secretary is, I believe from every point of view, as fine a person as could be secured for this work. Our Missions on the field urge the Board to send only such new missionaries as are temperamentally constituted for constructive Christian cooperation with their fellow missionaries and with other evangelical Christians with whom it is inevitable that they will be associated in some way or other. Our application blank, the result of decades of experience, says, "Harmonious team work is indispensable." This is an added qualification which is a clear plus to sound doctrinal beliefs which are primary and required in every appointee. This question of team work has to do chiefly with cooperation with our own Presbyterian missionaries; within the past year, I recall the issue being raised with two candidates going to areas where there is no other denomination at work.

Page 3, bottom: That "the Leaders of the National Churches in the Far East are largely modernist in their principles and beliefs" is news to me. I know many of them personally. Such a charge should be substantiated in full or retracted, confining the evidence to specified leaders in the National Churches with which our own Missions cooperate.

Page 4: Exception is taken to "a letter" written jointly by our two Candidate Secretaries to the many hundreds of applicants. Enclosed herewith are two copies of that letter, which taken as a whole, gives a radically different impression from the brief extract misleadingly exhibited in the "Report". This criticism of Candidate Secretaries on the basis of one sentence wrenched out of its context seems rather characteristic of the methodology of the whole "Report" and so impairs its reliability.

Pages 4-5: Certain "candidates" are mentioned by name: Mr. Welbon was far short of meeting the requirements. His scholarship was poor, as was also his ability to make effective contacts; he had spent a year in Korea and the Korea Mission did not request his appointment; the Mission knew him well and would surely have asked for him if they wanted him. (In fact Korea missionaries wrote to the Board against his appointment.) A person who has lived within the bounds of a Mission is appointed by the Board only if the Mission within whose bounds he has lived approves such appointment. Furthermore, his friends rated him very low in intellectual ability, capacity for mental growth, resourcefulness, common sense, etc. Of "his stern orthodoxy" (the alleged basis of his refusal by the Board) I never heard until I saw it mentioned in this "Report." A successful Christian Missionary really needs more than merely "stern orthodoxy."

Mr. King: There was no question at all regarding his theology; as he was thoroughly sound in the faith, this question never arose in the discussions. As reported by his professors and his fellow-students, he was admittedly a crank, markedly critical, and decidedly lacking in tact, and lacking a well-balanced life, physically, culturally and socially. As one very conservative referee put it, "He did not have a message -- so far as his life expressed that message." When special money was raised to pay his salary for three years, the Board with some misgivings appointed him. Mr. King wrote that, because of his family situation, he was not able to carry through his agreement to go to the field and he asked to have his appointment cancelled.

Mr. Coray's application reached the Board so late in the year that the appropriation for new missionaries had already been exhausted. Furthermore, there was no opportunity for him and his fiancée to have the customary contacts with the Board and its Officers and to attend the new missionaries' conference all of which were thought to be unusually important in this case because Mr. Coray's early associations had been in the Christian and Missionary Alliance and his fiancée's experience had been

I believe, entirely in the Methodist Church. Moreover, it was thought it would be well for Mr. Coray to have some experience in Presbyterian work in the U. S. A. for contact with Presbytery, Presbyterian ministers, etc. before going abroad. Mr. Coray was assured that the Board would be very glad to consider his application later, after he had secured a year or two of such experience, "with the hope that an appointment might be made at that time." Mr. Coray's letter in reply was very appreciative of the Board's courteous attention and helpful advice; he is now a Presbyterian pastor at West Pittston, Pennsylvania. Certainly these reasons are not "specious in the extreme". If the writer of the alleged "Report" did not know them, he could readily have learned them prior to making public his unfounded charges.

Miss Hendricks: Her conversation with Mr. McAfee is recalled very clearly by the latter, who asked if Miss Hendricks could work with people with whom she differed. Miss Hendricks replied that she did so with great difficulty, whereupon she was advised to give careful thought to this because she should not be a trouble maker or a divisive spirit on the field. The conversation was of a most friendly nature. I am reliably informed that, in the conversation, there was not (as mistakenly alleged) any reference whatever to "the Virgin Birth". (Moreover, Mrs. McAfee has no official relationship with the foreign missionary enterprise. In any letter directed to the writer of the "Report" it is suggested that the reference to her be deleted.)

Mr. Kerns (not Kearns): While Mr. Kerns's application was in the process of consideration (having been approved by the Executive officers as preliminary to Committee consideration) the Board's Candidate Committee learned indirectly and for the first time that there was some question in the Washington Presbytery regarding his doctrinal beliefs; his application was at once arrested without approval of any kind either by the Board or by its Candidate Committee which makes all recommendations on appointments. On December 14, 1931 Washington Presbytery licensed Mr. Kerns. After that, on December 21, the Candidate Committee recommended and the Board approved his application and made the appointment, conditioned explicitly upon "thorough and hearty endorsement by the Presbytery for ordination and the action of ordination itself." The Presbytery later reported to the Board that its final action was "unanimous and hearty." In other words, as soon as it was learned here that there was a question in Presbytery regarding him, progress toward appointment was immediately stopped by the Board's Candidate Committee, and not begun again until after Presbytery passed him unanimously. Furthermore, the Presbytery unanimously recommended him to the Board as a foreign missionary. Mr. Kerns is doing effective and acceptable work in Guatemala; the "Guatemala News" refers with gratification to Mr. and Mrs. Kerns's very beautiful Christian spirit and sound evangelical faith.

Mrs. Buck: Separately you will receive a copy of a letter and a statement regarding Mrs. Buck that I had already written to Dr. Herrick in response to his request.

Page 5, middle: The Appraisal by the Laymen's Inquiry. "The Board tried to give the impression as though it made light of the thing," is alleged by the "Report". It certainly did not. You personally know how very deeply the Board felt and feels the opposite way. The preliminary statement of the Board (from which quotation is made) was issued about a fortnight before the Report was officially and formally released and explained to the Boards, that is, during the period when the Boards were asked to keep it confidential and not make public rejoinder. This preliminary statement by the Board was put out in an attempt to quiet some of the fears in the Church that had been raised by the violently disturbing publicity "Releases," at the same time playing fair with the request for confidence made of the Boards by the Inquiry. The Board was in a bad dilemma. The "Report" represents unfairly the Board's relationship to the Appraisal Commission. However it is quite true that when the Board previously presented "The Inquiry" to the General Assembly, the Board did cherish good hope regarding its con-

structive helpfulness but has been deeply disappointed. Of the Board's attitude and actions about the Appraisal Report, you are thoroughly familiar.

Page 6, bottom ff: The entire section on "Church Unionism" misrepresents the Board sharply. The implication is utterly un-Presbyterian that any group here in America would have the right or duty to reach across the sea and control the actions of a body of Christian believers who were seeking the guidance of the Holy Spirit. The Committee could challenge the source of information, asking for the names of those who have written and for the data used. Inquiry could be made of official, representative groups in these same areas from which private criticism came.

Page 7, bottom: Reference is made to the "Articles of faith of the Church of Christ in China." The writer of the "Report" understands why these preliminary Articles are "brief"; he also must know many "conscientious evangelicals" of our Presbyterian group who have accepted them and he also knows the full, frank doctrinal statement which the Church of Christ in China published as an informal expression of their common Christian belief. The formal, longer doctrinal statement is to be deferred for a while until the newly organized Church develops an integration and a feeling of unity of all the small and widely scattered evangelical groups which are entering it. The "Report" gives only a minor, and by itself a misleading part of what the Reporter knows of this matter; we placed full data in his hands many weeks ago. I attended the Second Triennial General Assembly of the Church of Christ in China and can testify that we American Presbyterians can be very grateful that the Christian Missions in China have developed such earnest, devoted Christian leadership for the small but growing body of national Christians in China.

Page 8, middle: Educational institutions and policies. Of the "Joint Committee on Leadership training" I can find no information; our Board certainly has no official relation to it nor any representative on it. Our General Assembly has many times recognized the "International Council of Religious Education" with which our own Presbyterian Board of Christian Education is officially connected.

Page 9, middle: Mixed faculties have long troubled the Board which makes constant and persistent effort to secure full Christian faculties which, in a few countries, are practically impossible as yet to secure. A university must have certain courses, say in literature, and there is no Christian (or not enough Christians) as yet qualified to present them. It is always understood that a non-Christian will be employed only when there is no qualified Christian available and that any such non-Christian shall be in sympathy with the definite Christian purpose and program of the institution. In union institutions statements to this effect are very frankly and explicitly included in their Constitutions, and a non-Christian teacher can be engaged only on the conditions above stated and then by formal, special vote by the Directors on the field and by the Board of Trustees in the United States. Steady progress toward all Christian faculties is being made and the Board and Missions will keep pressing along this line for constant improvement. As to the non-Christians in the student body, they constitute a splendid field for evangelism among educated groups of other religions. Such student evangelism is an avowed purpose in each and every institution with which our Board is willing to cooperate; evangelism is a primary purpose of educational work as published in the Board's Manual.

Page 10: Our Board is not, as far as I know, connected with schools in which "no religion shall be taught." It is true that in China religious worship and instruction cannot be required and our Board and Missions are protesting against this government regulation. In spite of this restriction, religious work in schools is going forward very successfully. Our missionaries report that the evangelistic and other religious work last year and during the present year have been as fruitful as before the restrictions were imposed. The enemies of Christianity would be very happy

to have Christian schools closed, as these schools are clearly the source of the powerful leadership of the Christian movement; but we must not play into the hands of the enemies of Christ. The Missions are taking every possible step to have the present regulations modified and in the meantime are carrying on very commendably in view of the many difficulties of all sorts. When schools can be no longer Christian in their character and influence, the Board will withdraw from them. The allegation that we "pour our money into institutions from which Christ has been excluded" is so unfounded as to be dumbfounding and calls for repudiation in the strongest language, or absolute proofs upon which the Board will instantly act.

Page 10, middle: "Our modernist missionaries have come to the Far East and said: 'the religion we come to bring you is not supernatural.'" I cannot believe that a single one of our missionaries ever in his worst nightmare made a remark like that! I certainly know of none that believe it. As this is a positive accusation of the most damaging sort, I think specifications with names and proofs should be demanded. Things like this have been broadcasted before about our missionaries, and when they have been run down there has been absolutely no proof that could be brought against any single one of them. To publish such a fallacy about "our" missionaries is a worse offense than heresy.

Page 10-12: The National Christian Council of China is trying to do a greatly needed piece of work which is extremely difficult. Our Presbyterian General Assembly, U. S. A. has taken many actions, cooperating cordially with National Christian Councils in many Mission lands overseas. For the "Report" to say, on page 11, paragraph 2 that "the Council has constantly sought to stress the elimination of the supernatural in religious thought and practice" is so untrue as to be absurd. Its constant, strong and persistent pressure is in exactly the opposite direction and it is rendering a splendid service for the whole Christian movement throughout China. Our missionaries on the field, cooperating with the Council, are doing everything they can to lift its efficiency to the highest possible level as a vigorous evangelical agency of all the Chinese churches which participate. It is not perfect, (what is?) but it is the best cooperating enterprise of its kind that is possible in China today and is rendering formative, helpful service.

Page 12-13: Our Church and Communism. To refer to the National Christian Council (presumably of China) as an ardent promoter of communism is beyond my comprehension. This is the first time I have ever heard of this charge (and as the Secretary for all our China Missions I hear and see lots of things, and I was in China two years ago). I do know that officers of that Council have been strongly censured for their opposition to communism; in fact, some of them once expressed their opposition in a way that caused Chinese communist sympathizers to try to have the government expel them from China for their political activity.

Page 13, middle: I do not believe that "our Presbyterian Board...lends official backing" to Dr. Sherwood Eddy and Kagawa; but to my mind many worse things could be done than aid Eddy in his virile, student evangelism and Kagawa in his sacrificial devotion to the doctrine that "God is love" which "the disciple whom Jesus loved" thought was orthodox. Eddy and Kagawa are making God and His Christ real and divinely redemptive and vitally reformatory to many individuals who become stalwart, fearless and effective and followers of their new-found Lord and Saviour.

Page 13, bottom: Is not the sharp distinction between the church as an organization for the individual and the church as an organism for the group a little too mechanistic? The first Deacons were officials of the organization in order to serve the organism "to alleviate social distress."

Page 14: Just why a city Y.M.C.A. in China is dragged into this picture is beyond me. Why not hold our Board of Education responsible for a moving picture shown

in the Y. at Palm Beach or Seattle? The Y.M.C.A. in Peiping did lease a hall to the movies; the movies abused the privilege and were ejected from the building. Nobody regretted the abuse more than the Y.M.C.A. itself which corrected it. I do not know of any relationship which our Missions or missionaries have with the Y.M.C.A. I told the writer of the "Report" that an occasional missionary in a private capacity might serve (I knew only one who did) on some Y.M.C.A. Committee just as Presbyterian elders in Philadelphia might serve. In either case the Presbyterian service would be constructive and Christian.

Page 15, middle of first paragraph: Any missionary who would "crucify Christ anew" should be named. This whole paragraph assumes unusual knowledge of the view-point and opinion of "the Judge in heaven". Certainly the assertions are not substantiated by the evidence adduced in the "Report".

Page 15, paragraph 2: If the overhead is compared with the total receipts of the Board, the resulting fraction is somewhat less than one-sixth. Furthermore, much of this overhead goes to General Council to pay what the Board is assessed by General Assembly on account of General Council. The overhead is high and we are constantly working to reduce it; it is lower this year and will be further reduced next year. Board officers must spend much time in general denominational work of many kinds and yet Foreign Missions must carry this church overhead. Officers salaries should surely be kept low; but, when you include the cost of rents in New York City (and Secretaries must entertain many missionaries and others), I do not believe a Secretary and his family could function properly in New York on the proposed "\$4,000." Most, and perhaps all, officers of the Board supplement their salary from private resources. Whenever better officers can be secured for the same salary, or equally good officers for lower salaries, the present staff would hand over our jobs con amore: the great desire of our lives is to have Christian Missions carried forward as efficiently and as economically as possible. Dr. Simon Flexner says that a dollar goes farther in Foreign Mission Boards (at home and abroad) than anywhere else in the world.

After reading the self-styled "Report" I saw last night a junk shop filled with discarded what-nots from everywhere all polished up for sale. It reminded me of this "Report" which exhibits a queer jumble of unworthy criticisms gathered from the four winds. Most of it is so mistaken, so unjust, so nebulous and so misleading, both in its amazing statements and in its still more amazing omissions, that I fear that my hurriedly written, personal reactions will be of little service to you.

With warm personal regards, I am

Very sincerely yours,

George T. Scott

Copy to Dr. Cheesman A. Herrick

C O P Y

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U.S. A.

156 FIFTH AVENUE
NEW YORK

ice of Secretary

Summer Letter -1932.

You will rejoice with us that the Board, even in this year, has been able to appoint a splendid group of young people. Sixty new missionaries have just attended the June Training Conference in New York, and by the end of the summer twenty-seven will be in China, nine in India, three in Africa, four in Chosen, one in Japan, eight in Latin America, two in the Philippines, four in Siam and four in Syria.

The group spent three days and a half in New York at the Board headquarters, studying the various relationships with the Board, the Home Church, and the Missions on the field. Then came six days at the Kennedy School of Missions at Hartford, Connecticut, in the Joint Conference for the new missionaries of nine different Boards. Here the general problems and subjects common to all groups were discussed. Two vital questions were raised and answers given. We pass on the questions:-

What do you know about Foreign Missions? What has been accomplished, how was it done, who has done it? These were answered in addresses, round table discussions and personal interviews.

The other question went to the heart of the whole enterprise. The opening address on "Spiritual Hunger and its Satisfaction" and the Round Table on "Sharing Christ as the Bread of Life", began the study of the significance and unique contribution of the Christian Enterprise. What is it we seek to share with other peoples and how do we share it?

How would you answer these questions? One candidate's reply to the first question was that he had not read a single book on Foreign Missions. How could he know that he wanted to be a missionary? He was not sent. This is China year in the Mission Study groups so we are enclosing the leaflet outlining the courses and ~~groups~~ another telling of our Presbyterian Missions in China. Why not organize a study group and begin your missionary work by sharing your enthusiasm with the group.

The second question of the Conference is:- What do we have to share? A student from India, speaking to a similar group of newly appointed missionaries said, "The first question my people will ask you who go to India is, 'Do you know God?' They will not need to put it into words, they will look at you and know". One missionary has said, "Send us missionaries who have real convictions and vital Christian experience, others will not stick, nor will they accomplish anything if they do."

In the busyness of your technical preparation, be sure not to neglect the one essential element in that preparation. Bible study, prayer, devotional books and some real experience in sharing Christ here will be for your spiritual preparation what your classroom lectures, theses and laboratory work are doing for your technical preparation. A study of the Bible by books or by topics such as "The Son of God"; "The Spread of Christianity"; "The Cross in the Bible" have been found helpful. Then there are books like "The Devotional Diary" by Oldham; "Today"; an outline of ~~the~~ Bible readings; "The Meaning of Faith" and others by Fosdick; "Marks of a World Christian" by Fleming. Some have used correspondence courses from the Biblical Seminary and other schools. What have you found helpful? Tell us and let us share it with others.

We are sending our greetings in this way to over a thousand of you studying in Colleges, Seminaries, Medical and other Graduate Schools, as well as to some who are getting a year or two experience before sailing. Why not send us a suggestion as to what would be helpful in the next letter (six months hence). Our very best wishes go to you personally.

Very sincerely yours,

(Signed) (Mrs. Charles H.) Minnie W. Corbett

Lindsay S.B., Hadley

Candidate Secretaries

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE
NEW YORK

OFFICE OF SECRETARY

Spring letter, 1933.

Dear Friend:

The Report of the Laymen's Inquiry, which is now published under the title, "Re-Thinking Missions" is the book of the year in Mission thinking and planning. The Commission has challenged many details in the Mission work but their unanimous judgment as to the continuance of mission work is stated as follows:- "that these missions should go on, with whatever changes, we regard therefore, as beyond serious question." We are enclosing a copy of Dr. Speer's article "Re-Thinking Missions Examined" which deals with the critical questions raised by the report. Another leaflet, "Presbyterian Missions in the Light of Recent Studies" will be published soon, which we will gladly send to any who care to have it and will let us know.

Certainly two statements at least are of interest to all of you who are thinking of the possibility of mission service. The first is that "the history of Protestant Missions is a story of the influence of personality upon individuals and communities. The selection and preparation of missionaries is therefore the critical point of the entire enterprise, indeed it is not too much to say that upon the quality of personnel, far more than upon any other factor, or all other factors combined, depends the real and permanent success of the missionary enterprise."

Everything depends upon the clarity and thoroughness with which each individual can channel the Spirit of Christ and the love of God both in word and life. It is a tremendous task and we know how many of you are seeking, day by day new insight into His truth and new ways of fellowship with Christ which will make all this possible.

The second grows out of the first. In addition to the "power of a vivid personality", "spiritual excellence and gentle friendliness of their lives", the new missionaries should be capable of "thinking freshly and planning wisely" and meeting with creative minds "the exacting missionary task of today". In addition to the thorough professional or technical training and a comprehensive and effective understanding of the Christian message, there should be a "thorough and impartial study of the history, art and religion of the country, its political, social and economic conditions and the psychology of the people."

Here is certainly a challenge to a mighty task and one for which hundreds of you students are preparing with all the earnestness and conviction which the report calls for.

Of course you will want to know how the Board is making out in this difficult year. We are planning to send out forty-five new missionaries this next summer. This is a real act of faith and, with the decrease in the ability of the church people to give this year, represents real conviction of the necessity for world planning in our Christian program. This number will not make

good our losses as we have an average net loss of about seventy-five to eighty missionaries, or 5% of our total force each year when we include retirements, deaths, and resignations because of health and other causes. There will be, therefore, a net loss of about thirty at the end of the year.

We shall have to disappoint a good many who are making application for 1933 appointments, but on the other hand we rejoice that the Church is making it possible to send this many in response to a few of the urgent requests from the Missions abroad.

Several requests for suggestions of good books have been received. We are sending a few titles. If you want to read along any particular subject or country, just write in and we will furnish titles. If the books are not available locally, they can be secured from our Foreign Missions library by merely paying the postage.

"Christianity and the New World"	- Canon F. R. Barry
"A Faith that Rebels"	- David Cairns
"The Uncut Nerve of Missions"	- Cleland B. McAfee
"The Other Spanish Christ"	- John A. Mackay
"The Finality of Jesus Christ"	- Robert E. Speer
"A Daughter of the Narikin"	- Etsu Magaki Sugimoto
"At Work in India"	- Sir William Wanless, M.D.

We have heard from many of you since our last letter and we hope you will let us know of any way in which we can be of service. With every best wish for the year, we are,

Very sincerely yours,

(Mrs. Charles H.)

Candidate Secretaries

Chapter IV.

Dr. Machen's Address at the Presbytery of New Brunswick, at Trenton, N. J., April 11, 1933

A sympathetic report of this address appeared in "Christianity Today", Mid-April, 1933. The report is only partial and omits much that Dr. Machen said.

With the principle with which Dr. Machen began I am in full accord. It is the elemental principle of our standards, namely, that behind the Confession and the Catechisms are the Scriptures and that they are our final and absolute authority. "If the things that are being said and done by all these persons", said he, "are not in accord with the things written in this Book, then we must correct them in loyalty to Christ and the Gospel." Here is a common platform, here the judgment seat. But "all these persons" must include us all, the Church and the General Assembly, the Board and its missionaries, Dr. Machen and his associates - every one of us.

And it is precisely here that Dr. Machen's address filled one with amazement. He criticized the use of phrase after phrase found in the New Testament. "changed lives" (II Cor. III, 18, Rom. XII, 2; VI. 4, II Cor. V. 17; Eph. IV, 24); "the mind of Christ" (I Cor. II, 16; Phil. II. 5) "the teachings of Jesus" (Acts. I., John XIV 26, Matt. XVIII, 20) (John VI. 36, XV. 7) There surely is the gravest objection to the way these phrases may be used but that is no warrant for objecting to the use of the phrases or to the ideas that lie behind.

"The Mind of Christ" is Paul's phrase but Paul did not use the phrase as Dr. Machen interpreted it, and so far from identifying it with the possibility of hearing Christ speaking, as Dr. Machen did, he used it as indicating the kind of mind we should have today.

Dr. Machen also rejected the idea ~~that~~ "that Christianity is a new religion over against Judaism" Let any one take his concordance and read the New Testament passages speaking of the newness of the Gospel; let him study the Epistle to the Hebrews; let him be grasped by Paul's gospel in Romans and Galatians and Ephesians and he will be dumbfounded by Dr. Machen's views.

Equally amazing were Dr. Machen's words about "Christ in us". It is indeed the Christ of the Bible whom we are to preach but the Bible sets forth not only the doctrine of Christ and the fact of Christ in history but the glorious truth of the indwelling Christ, Christ in us and we in Christ. (John XV. X; XIV, 17, Rom. VIII. 10; Gal. II. 20, IV. 19, Eph. III. 17, Gal. III 11, Rom. XII. 5; I Cor. III. 1, II Cor. V. 17; Gal. III. 27). And that will be poor and unreal preaching of the Christ of the Bible which does not realize and experience and make others feel that the Christ preached is the real Christ of the Bible as set forth in these great and precious words.

Not less amazing was Dr. Machen's treatment of the New Testament teaching about the Kingdom of God and Paul's emphasis on God's wrath in His proclaiming the Gospel. It is not too much to say that he derided those who adhere strictly to the New Testament in both of these respects. He held that we are not to seek the Kingdom of God and its establishment now but must wait for it until Christ comes. Now the teaching of the New Testament about the Kingdom is not easy but Dr. Machen's presentation was in direct conflict with such passages as Matt. VI. 33; XII. 28, Mark I. 14, 15; IX. 1; X. 14, 15, Luke VI. 10, XVII. 21, John III. 5, Rom. XIV. 17; Matt VI. 10, Matt. XIII. 38, Luke XXII. 29, and many others. "Christianity Today" says that

an
Dr. Machen is/ "a millennialist" a believer in no millennium and that in his view Christ's Second coming is the end of the world. If there is no Kingdom of God on earth until Christ comes or no earth for there to be a Kingdom on afterwards, then the New Testament is a wholly un-terrestrial book.

As to Paul's presentation of the Gospel in terms of the wrath of God, it is solemnly true that Paul declared the wrath of God against all sin and that the true preaching of the Gospel must include the preaching of the wrath and the fear of God, and that our present easy-going, easy-thinking day sorely needs such preaching, but to represent Paul's Gospel as this alone, or even predominantly, is to misrepresent it. Not once did Dr. Machen mention the love of God. What was Paul's emphasis? He uses the phrase, "the wrath of God", three times (Rom. I.18, Eph.V. 6, and Col. III.6) He uses the phrase, "the love of God", five times (Rom. V.5, VIII.39, II Cor. XIII.14, I Thess. III.5, Titus III.4) And if, passing by the phrases one will note the times Paul speaks of love and the times he speaks of wrath, he will perceive that Paul's Gospel is a very different Gospel from the Gospel which Dr. Machen set forth at the Presbytery of New Brunswick. As one listened to Dr. Machen's doctrine of the Kingdom of God and of the Gospel of Christ as preached by Paul, he wondered whether Charles and Archibald Hodge and Francis Patton were not turning over in their graves.

There was one new and welcome note in this address. One wondered whether Dr. Machen was ready to join the pre-millennial company of those of us who wait always for the coming of Christ, who take literally the blessed promise of the New Testament, "that this same Jesus who was raised up for you into heaven shall so come in like manner" (Act I. 11) and who are looking every day "for the blessed hope and appearing for the great God and Saviour Jesus Christ". (Titus II.1.)

Other statements of Dr. Machen's address, whether reported in "Christianity Today" or omitted from that report, have been elsewhere dealt with in this pamphlet. There remain one minor matter and three major matters to be referred to.

Dr. Machen made much of the fact that a Committee of which I am a member, representing the missionary boards at work in Latin America had been implicated in making three of Dr. Fosdick's books available in Spanish. This Committee expended no money upon the publication of these books. Two of them, "The Manhood of the Master" and "The Meaning of Prayer" were published by the Methodist Book Concern and "The Meaning of Faith" by David Jarro of Madrid. Personally I had nothing to do with the matter, but if I had I should have regarded it as no crime. I would make some changes in these books but, as they are, they have been of great blessing and help to many perplexed souls and to the cause of Christ in many lands.

The major matters are these three:

1. Dr. Machen's conception of evangelical Christianity which omits whole sections of the teaching of the New Testament and directly contradicts some of it. This is the gravest matter of all.

2. His departure from the Confession of Faith. He is unwilling to accept its language just as it stands, but insists on editing it by adding adjectives which are not in the Confession and even whole assertions which are not found in it.

He quotes a statement issued by the Candidate Department of the Board to help candidates, which said: "The Church has found during all its years that it can go to the Bible without hesitation or fear to learn its duty in faith and practice, finding its norm always in Jesus Christ who is its ultimate authority. The Bible can always be relied upon in these two vital fields and hence it is called the only infallible rule for this purpose. This does not deny the existence of truth in many places; it locates complete reliability in the Word of God." This is the unquestionable position of the Constitution of our Church. But Dr. Machen says "This is wrong.... The Bible is a book of science and history" and he declared that as science and history it was infallibly true. Now whether the Bible is a book of science and history and infallible as such, as well as our infallible rule of faith and practice, such a doctrine not found in the Confession of Faith (Cf. A.A. Hodge, Popular Lectures p. 82) whatever our views on inspiration and inerrancy may be, we must allow room in our Church for all who abide literally by the view of the Confession and for men like Dr. Francis L. Patton, who wrote in "Fundamental Christianity":

"Conceding now the inspiration of Scripture, you cannot on that account assume that it is errorless. You may say that being inspired it is fair to expect that it will be preserved from error, but this is not evidence. We are accustomed in support of the inspiration of the Bible to cite its accuracy; inspired, let us say, because errorless. It is a different thing, however, to say errorless because inspired. To say that the Bible is trustworthy because of its accuracy is by implication to say that we have the right and power to discern between truth and error. You cannot license Reason to seek truth and deny her right to see error. And it is a hazardous thing to say that being inspired the Bible must be free from error; for then the discovery of a single error would destroy its inspiration. Nor have we any right to substitute the word 'inerrancy' for 'inspiration' in our discussion of the Bible unless we are prepared to show from the teaching of the Bible that inspiration means inerrancy - and that, I think, would be a difficult thing to do.

"This will serve to show how it is that some at the present day are saying that unless the Bible is without error it cannot be trusted for anything, and also how foolish such a statement is. Is there anything in all that is said about inspiration that can show us the exact area covered by inspiration and can tell us how far the mind of the Spirit and the mind of the author were coextensive in the writing of the Bible? Is there anything which assures us that Paul was as much under the influence of inspiration in sending for his cloak at Troas as in writing the Galatian Epistle? Then whatever you may think, however reasonable it is to suppose that the Spirit and Paul were concurrently active and in the same degree in all that Paul wrote, we cannot claim that this is explicitly stated or by fair inference logically deducible from anything said in the New Testament. With the deepest reverence for the Scriptures as the inspired word of God, I am, nevertheless bound to say that differences of opinion on this point must be allowed to exist, as they have always existed, among Christians." (P. 163 f.)

3. The third matter is the question of respect for constitutional procedure and authority. As to procedure I have already spoken, but as to authority, is it right for men to appeal to courts whose jurisdictions and decisions they do not respect? Dr. Machen warned the New Brunswick Presbytery of its incompetence to resist imagined eloquence, and another Presbytery was warned by a friend of his not to hear evidence adverse to an overture similar to Dr. Machen's. When the New Brunswick Presbytery decided against him he sought to have his overture adopted in other Presbyteries where he himself had no standing. The same attitude has been taken toward the authority of the General Assembly more than once. And "Christianity Today", in its report of Dr. Machen's address, sets up the astonishing doctrine that

the citation of the actions of past Assemblies is wearisome and indeterminate as bearing on questions of policy and order, and that all that concerns us is what future Assemblies shall do. It is quite true that within the Constitution each Assembly acts for itself, but it is preposterous to propose that the Church has no history, no valid tradition, no established principles, that may be abandoned or reversed any year, and that meanwhile may be ignored. However reckless or lawless individuals may be, the Boards and agencies of the Church are bound to carry out the determined policies of the Church. Does "Christianity Today" mean now to regard as inconsequential the actions and deliverances of all past Assemblies? Where did the Confession of Faith itself originate? That was a more ancient Assembly than any which I cited at the Presbytery of New Brunswick. And the adoption of the Westminster Confession and Catechisms as the standards of our Church was an act pure and simple of the Synod of 1729 which preceded and corresponded to our General Assembly. If the actions of past Assemblies are of no authority or consequence but only the actions of future assemblies that becomes of our own standards and will not the Assembly of 1933, to which "Christianity Today" looks forward to reverse past Assemblies be itself only another negligible past Assembly in a few months? What would Charles Hodge say about such lawlessness? (Of His "History of the Presbyterian Church, Chapter I, page 92, 123 f.) I know full well that "one Assembly is not bound by the acts of another", but I know, too, that there are limits to such independence and that the constitutional decisions of our Assembly stand until constitutionally reversed. I doubt the right of men to appeal to the General Assembly who regard so lightly the judgment of the Court to which they appeal and also their right to defy, as Dr. Machen has done, that our Church and General Assembly are evangelical and yet to make appeal to them to determine evangelical loyalty. Dr. Machen has said that he does not accept the General Assembly's expression of confidence in the Foreign Board. What moral right does he have therefore, to appeal to it for the expression of its lack of confidence? Men cannot play fast and loose with the highest court of the Church in this way.

In these three respects- attitude to the Bible, attitude to the Confession of Faith, and attitude to our government and polity, Dr. Machen's statement at the New Brunswick Presbytery was not true Presbyterianism.

And yet one concluding word. The Presbyterian Church has two marks, narrowness and breadth, the narrowness and breadth of what it believes to be the truth. There is room in it for Dr. Machen and his view and there is room also for others whose views and attitudes differ from his but who stand also upon our confessional standards and within our Constitutional liberties. No one group may exclude the others or claim sole legitimacy, provided we accept and obey the Constitution which includes also the Standards. And such acceptance and obedience, if called in question are not left to individuals to pronounce judgment but ^{upon} are to be determined by the processes of our law.

It follows that the agencies of the Church should be amenable to and representative of the Church, its Constitution, its tradition, its spirit, its complete membership.

Chapter V

A Statement by Mr. Robert F. Speer
to the Presbytery of New Brunswick at its meeting in
Trenton, N.J., April 11, 1933.

Mr. Moderator, Fathers and Brethren:

I am not here to engage in any debate or controversy. I am glad to have come in response to the invitation of the Presbytery courteously supported by Dr. Erdman, Dr. Machen and other members of the Presbytery, to be of whatever help I can to the Presbytery as it seeks to deal wisely and justly with the proposed overture presented to it at its meeting on January 24, 1933, and laid over for action at this meeting today. The simple question is, what action is just and right, for the good of Christ's Church and in accord with the Mind of Christ? My only desire is to try to be of help to the Prosbytery in finding and following that Mind.

In order not to be drawn into any controversy and to avoid the temptation of answering any argument that might be made here today in behalf of the proposed overture, I have written out in advance this statement of fact and constitutional principle dealing first with the precise terms of the proposed overture presented by Dr. Machen and then with the general attitude and method of procedure which it represents.

The issues involved are not new. They have been passed upon authoritatively by the General Assembly and they have been discussed at length in correspondence with Dr. Machen in preceding years, beginning in 1926, and especially in 1929 in very extensive communications. They are now presented in the proposed overturo to the General Assembly in four sections which should be dealt with carefully and fairly one by one.

I. The first section is that the General Assembly be asked

"To take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands and who are determined to insist upon such verities as the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy Divine justice, His bodily resurrection and His miracles, as being essential to the Word of God and our Standards and as being necessary to the message which every missionary under our Church shall proclaim."

With regard to this proposal four things are to be said:

1. It is unfairly discriminatory. It singles out one of the four Boards of the Church and asks for distinctive action of the General Assembly with regard to it alone. These four Boards stand on precisely the same constitutional basis and sustain to the Assembly

and the Church the same constitutional relationship. It would be unjust and unfair for the Presbytery to ask the General Assembly to act in a discriminatory way with regard to any Board of the Church in a matter of exactly equal applicability and relevance to them all.

2. It rests on implications, assumptions and suspicions which are unfounded and which are especially unfair and unjust at this present time when the Board of Foreign Missions has shown itself to be, and has been gratefully acknowledged in all denominations and all over the world as being the bulwark of our evangelical faith and of the unflinching affirmation of the supernatural gospel of the New Testament as against the theology of the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry.

3. The first clause of this section proposes a calculation of wholly dubious significance and of impossible determination. It asks the General Assembly "to take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands." It does not define what the "danger" is or what is the proof of "awareness" or how it is to be determined whether any particular individual is "fully" or only partially aware. There are many different dangers and many different ways of displaying one's attitude toward them and many different judgments as to the best way of meeting them. The proposition here expressed is neither clear nor competent.

4. The remainder of this section embodies identically the principle of two overtures which were fully debated and authoritatively determined by the General Assembly of 1924 at Grand Rapids of which Dr. Macartney was Moderator and Dr. Machen a member. One of these overtures was from the Philadelphia Presbytery and proposed for application to all the Theological Seminaries, the General Council, the Boards and every other agency of the Church, the principle which is here proposed again. The other overture to the same effect, but limited to the Board of Foreign Missions, was sent up by the Presbytery of Seattle. The first of these was dealt with by the Judicial Commission which presented a full judgment closing with these words - "It is therefore the judgment of the Judicial Commission that the overture in question proposes action by the General Assembly which would impose doctrinal tests upon ministers and elders which are unconstitutional, and for this reason no action should be taken thereon by this General Assembly and it is so recommended." This judgment was confirmed by the Assembly. The other overture was referred to the Committee on Bills and Overtures, of which Dr. Maitland Alexander was Chairman, and the Committee reported advising that no action be taken and the Assembly so ordered. The overture now before the Presbytery of New Brunswick proposes, therefore, what the General Assembly of 1924, by two separate actions, disallowed.

II. The second section is that the General Assembly be asked:

"To instruct the Board of Foreign Missions that no one who denies the absolute necessity of acceptance of such verities by every candidate for the ministry

can possibly be regarded as competent to occupy the position of Candidate Secretary."

The present Candidate Secretary of the Board to whom this proposal evidently refers was for six years a missionary of our Church in North China. In his ordination vows he answered the constitutional questions in the affirmative and he answers them so now. He was obliged by threatened tuberculosis to return to America and worked for three years as a home missionary in the Southern mountains. In pursuance of its policy to have a young man as Candidate Secretary, not too far removed from the young men and women of the colleges and seminaries, the Board called him to this service in 1926. He has since rendered most efficient and devoted service in this capacity and as a speaker among the churches. He does not select or appoint missionaries. All candidates are passed upon by a special committee of the Board as well as by the full Executive Council of the Board and all appointments are made directly by the Board itself.

With regard to the Candidate Secretary personally it is to be said that he is an ordained minister in full and regular standing in one of the Presbyteries of our General Assembly and that the only appropriate and constitutional method of impugning his standing in the Church is by the process prescribed by our form of Government. Any other method is explicitly disapproved by our Constitution and by the actions of the General Assembly. The question that is raised here is not the question of the proper qualifications of foreign missionaries. We will come to that in a moment. What is involved here by indirection is the very principle passed upon by the General Assembly of 1924.

The Candidate Secretary, Mr. Hadley, knew of my coming here today and of the overture proposed to the Presbytery and of his own accord he wrote me a letter from which I quote these words:

"There has never been any suggestion of compromise as to the Evangelical basis of judgment of our missionary candidates. The responsibility for the Ministerial group rests with the Presbyteries. The Executive Council and the Candidate Committee of the Board have exercised the greatest care in seeking a vital evangelical faith and conviction on the part of every new missionary appointed, as you can testify.

"As for my own position I am sure you know that I am a conservative in theology. In my ordination vows before the Presbytery of Geneva in 1908 I affirmed my belief in the Scriptures as the Word of God, the only infallible rule of faith and practice; in Jesus Christ as the Eternal Son of God who became flesh and dwelt among us; that He was born of the Virgin Mary, died for our sins according to the Scriptures; rose from the dead on the third day; ascended to Heaven and ever liveth to make intercession for us.

"I have never departed from this position nor from my conviction that it is the only real motive for, and foundation of our great missionary work at home and abroad."

The ultimate purpose which all of us must have in view is the securing of an adequate body of true missionaries, men and women who truly believe and truly live the Gospel of our Lord and Saviour as set forth in the Standards of our Church. But how shall these qualifications, doctrinal or otherwise, be determined and where, if questions arise, does the authority and responsibility reside for their decision. The law of our Church and the repeated actions of the General Assembly answer these inquiries clearly:

Moore's Presbyterian Digest 1878, p. 659. "Beards have no authority to sit in judgment on Ministers:"

"a. In answer to the questions propounded by the Presbyteries of Union and French Broad, the Assembly would say, that though they do not recognize in the Board of Missions the authority to sit in judgment upon the orthodoxy or morality of any minister who is in good standing in his own Presbytery, yet, from the necessity of the case, they must exercise their own sound discretion upon the expediency or inexpediency of appointing or withholding an appointment from an applicant, holding themselves amenable to the General Assembly for all their official acts. 1830, p. 290."

"b. In all questions touching ... the character of ministers, the Board of Home Missions, in cases of difference between itself and the Presbytery, should abide by the final judgment of the Presbytery. 1883, p. 644."

Repeated Assembly action have declared this to be the law of the Church. See Minutes 1837, 1856, 1869, 1882. See Hodge's "What is Presbyterian Law," pp. 116, 233, 413, 427.

As far as I remember this issue arose first in the experience of the Board of Foreign Missions, in 1895 in connection with a very difficult case and the Board, under the leadership of Dr. William M. Paxton and Dr. Robert Russell Booth, took the following action:

"The Board has but one rule in reference to cases involving doctrinal or ecclesiastical questions: namely, to refer them to the Presbytery to which the missionary concerned belongs. In the only similar case which has occurred in the last twenty years, the question of the doctrinal views of the missionary concerned was simply referred to his Presbytery. This rule should exempt the Board from all difficulties and discussions in such matters. It regards its function as that of an Executive Body charged with the propagation of the Gospel under the direction of the General Assembly, its missionaries being subject to their Presbyteries in all doctrinal or ecclesiastical matters."

In 1902 the question emerged again and Dr. Paxton set down in writing the views which he held, as follows:

"The General Assembly has committed the choice of ministers for the missionary field into the hands of the Presbytery and our Board of Foreign Missions. It assigns to each body its own special work. The Board of Missions is, first, to investigate the piety; second, health; third, the aptitude of the applicant.

"The Presbytery is charged with the work of investigating, first, the piety (this being so important it is given to both bodies); second, the scholarly attainments; and thirdly, the orthodoxy of the applicant.

"Each of these bodies has its own work, and the order in which it is to be done has been settled by custom. First, the student indicates to the Board of Foreign Missions his desire to be appointed as a missionary; the Board should then perform its work of examining into his health, his piety and his aptitude. This done, they should report to the Presbytery the name of the student, the result of their investigations and their recommendation to the Presbytery to proceed with its work in examining and endorsing the student. If this is satisfactory, they should report to the Board that they are satisfied, and that the way is clear to proceed with the applicant's appointment. This completes all the preparations, and the ordination can be completed at some future time.

"This will make the steps perfectly clear, and prevent any complication between the Board and the Presbytery. It will, at the same time free the applicant from any anxieties of mind, which I have known sometimes to affect the health of the student seriously.

"I have often felt anxious about our students who had given in their names as candidates, and become very discouraged by the long delay between the action of the Board and the Presbytery.

"This plan also will readily discover any theological deficiency or error in the student; and it will only make anxious the minds of those who are conscious of false opinions, whilst orthodox men will have no anxiety whatever about their acceptance.

"It seems to me that if this plan, as originally intended, is carried out, there need be no conflict whatever between the Board and the Presbytery."

This view was adopted by the Board and approved by the General Assembly of 1903 and again by the General Assembly of 1905 in the following explicit action:

"On the clear understanding that the phrase 'general fitness' includes those matters lying on the borderland of doctrinal belief which, while not affecting doctrinal soundness and therefore not ordinarily coming within the scope of Presbyterial inquiry, may seriously affect a man's fitness for the foreign field, we approve the Board's declaration of policy and methods as to the theological qualifications of missionaries, which is as follows: 'The Board reaffirms its adherence to the

principle set forth in its action of May 6, 1902, that it has no ecclesiastical functions, and that all questions relating to ministerial standing or soundness in the faith must be authoritatively and finally settled by the Church courts. Accordingly in any case where evidence is brought before the Board tending to show a doctrinal unsoundness on the part of a ministerial appointee or candidate, it shall be promptly referred for investigation to the Presbytery to which he is responsible. The Board, however, while affirming the principle of the exclusive jurisdiction of the courts of the Church in matters of orthodoxy, does not consider itself precluded thereby from reconsidering at any time the general fitness of an appointee for the arduous and responsible service of the foreign missionary, and of assuring itself by proper and reasonable inquiries of his probable usefulness in the field. The Board directs that this action shall be especially reported to the next General Assembly for approval, modification or reversal."

The Board has sought to act with the most conscientious care in this matter. In the case of all unordained missionaries who are not passed upon by the Presbyteries it asks the essential questions itself and seeks help from pastors and church sessions. In the case of ordained men it does not take its responsibility in any perfunctory way but seeks carefully and faithfully to secure a body of godly and devoted men who are well grounded in the great fundamental convictions of the standards of our Church and who will preach the full, glorious Gospel of the New Testament. And the Board would retain no Candidate Secretary who did not represent its mind and the mind of the Church in this regard.

III. The third section of the proposed overture is that the Assembly be asked

"To instruct the Board of Foreign Missions to take care lest, by the wording of the application blanks for information from candidates and from those who are asked to express opinions about them, or in any other way, the impression be produced that tolerance of opposing views or ability to progress in spiritual truth, or the like, is more important than an unanswering faithfulness in the proclamation of the gospel as it is contained in the word of God and an utter unwillingness to make common cause with any other gospel whether it goes under the name of Christ or not."

I have brought with me a full set of blanks now used by the Board in the selection of the missionary candidates and they are here for the examination of the Presbytery. I will quote all the questions in them relevant to this section of the proposed overture:

1. What does Jesus Christ mean to you personally?
2. What place and meaning has prayer in your life?

6. What is your attitude toward the statement that the supreme and controlling aim of foreign missions is to make Jesus Christ known to all men as their Saviour and Lord?
8. What is your attitude toward the view that missionaries frankly and without apology should seek to persuade men to become disciples of Jesus?
12. What would be your general method of approach to the adherents of other religions?
29. From your experience how easy have you found it to accept and help to carry out the decision of a majority, even if the decision is contrary to your own opinions?
30. What, if any, reservations have you with regard to leaving the decision as to the type and location of your work to the local Mission authorities?
32. What reservations would you have in complying with a request to give up personal habits which might be felt to lessen your influence on the mission field (with the general community, Christian community, fellow missionaries)?
33. Please write on the separate sheet provided herewith, a statement giving (a) a brief sketch of your life; (b) your Christian experience and religious development; (c) your motives in seeking missionary appointment; (d) the content of your Christian message. (This statement must accompany your application blank).

Also on a separate blank:

29. What Bible training have you had?
45. What do you personally think of Jesus?
46. In what ways have you helped others to a personal commitment to Jesus Christ?
47. What is your practice in personal prayer?
48. Describe your use of the Bible for devotional reading?

As to the content of the candidate's Christian message the candidate is advised that - "This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address or by personal contacts, or by both. It is of the utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

As you will observe there are no questions here or elsewhere in these blanks conveying the impression or justifying the implications of the overture. Dr. Machen has in mind blanks used in the past on which for years and years has the following question: "Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary

to your opinions?" and the questions still asked of the references given by the candidate with regard to the candidate's "Christian character, vital religious experience, spiritual influence on others, desire to progress in spiritual truth and eagerness for Christian service." Surely there is no warrant in these natural and proper questions for the implications of the overture. They suggest nothing more than is again and again enjoined in the New Testament.

Perhaps it will help you to enter the joyous reality of this glorious enterprise and its Christian worthfulness and unity to have some of the statements which missionary candidates present. I have brought four or five of these, not picked out for the purpose but actually the first ones in order which came to my desk after the receipt of the Presbytery's invitation, and shall be glad to read them to the Presbytery, as showing the type of candidate applying to the Board.

IV. The fourth section of the proposed overture to the Assembly is as follows:

"To warn the Board of the great danger that lurks in union enterprises at home as well as abroad, in view of the widespread error in our day."

There are dangers in union enterprises, whether matrimonial, political or religious. But there are dangers outside of them as well. And there are times when the safety of union is greater than its dangers. None of us who know the joy of the perfect love which casts out fear give any reckoning to its dangers. In our national life no doubt there are dangers in the union of these states but there are vastly greater dangers in their disunion. I rejoice that my great-great-grandfather voted in the Pennsylvania Convention for the adoption of the Constitution of the United States and the creation of our nation in the face of the opposition of his constituents who feared the great dangers that lurked in the American union.

There are dangers in church union, and there are unions in which our Church and its Boards cannot join, but the principles and the policy of the Church are clear as daylight and have been for generations. The Constitution of the Church lays the ground for all true cooperation and union in its noble definition: "The Universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to His laws" (Form of Government, Chapter II, par. 2). In 1887 in response to a communication from the Commission of Conference on Christian Unity of the Protestant Episcopal Church, the General Assembly took action (1) accepting "as clear presentations of the position of the Presbyterian Church on Church union and unity" two overtures from the Presbytery of New York and New Brunswick, the latter closing with the following resolution:

"Resolved, That a Committee of -- be appointed to confer with any similar Committees that may be appointed by other Christian Churches, which receive the Holy Scripture as the

infallible Word of God and look for salvation to Christ alone, to consider what measures are practicable to exhibit and promote the unity of the Church of Christ and to secure cooperation in efforts to advance the kingdom of our common Redeemer, and to report to the next General Assembly."

(2) accepting, in the same way, the following report of the Committee on Bills and Overtures; while overruling its recommendation that the Assembly decline to appoint a Committee to meet the Protestant Episcopal Commission,

"We recommend that the General Assembly express its cordial sympathy with the growing desire among evangelical Christian Churches, for practical unity and cooperation in the work of spreading the Gospel of Jesus Christ throughout all the earth.

"We also recommend that the General Assembly proclaim to the Christian world their statement of the principles whereby, in its judgment, practical Church unity can be realized and maintained.

1. All believers in Christ constitute one body; mystical, yet real, and destined to grow into the fulness of Him who filleth all in all.
2. The Universal Visible Church consist of all those throughout the world, who profess the true religion, together with their children.
3. Mutual recognition and reciprocity between the different bodies who profess the true religion, is the first and essential step toward practical Church unity."

(3) and officially replying to the Protestant Episcopal Church as follows:

"The General Assembly of the Presbyterian Church in the United States of America, now in session at Omaha, Neb., have received with sincere gratification the 'declaration' of your House of Bishops, and your request under it for a brotherly conference with us and with other branches of the Church of Christ, 'seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.'

"The General Assembly are in cordial sympathy with the growing desire among the evangelical Christian Churches for practical unity and cooperation in the work of spreading the Gospel of our Lord Jesus Christ throughout all the earth; and they respond to your invitation with the sincere desire that the conference asked for may lead, if not to a formal oneness of organization, yet to such vital and essential unity of faith and spirit and cooperation as shall bring all the followers of our common Lord into hearty fellowship, and to mutual recognition and affection, and to ministerial reciprocity, in the branches of the one visible Church of Christ, working together with Him in advancing His kingdom upon earth."

This Committee on Church Unity thus established was the real beginning of the General Assembly's Department of Cooperation and Union.

This same Assembly urged the establishment of "independent national Churches holding to the Reformed doctrine and the Presbyterian polity on foreign fields," and urged the development of union Presbyteries and the dissolution of Presbyteries of "our Assembly as rapidly as this can wisely be done." (General Assembly Minutes 1887, pp. 23,24).

The General Assembly of 1905 took four distinct actions on the subject of union on the foreign field, sanctioning the union of our Church with three others in Korea and declaring generally -

"Very commendable are the courage and the high spirit of consecration manifest in many places already ripe for it, in a readiness to enter into proper union movements leading to the much desired development of native resources and organization, which the conditions of the times imperatively demand. We greatly rejoice in their spirit of Christian fellowship and cooperation. (General Assembly Minutes 1905, p.120)

"We also receive with great gratification the report of the Board's action concerning the Union Movement in Korea, which is formally endorsed in a subjoined recommendation. The logic of present day providences in Mission lands is leading inevitably toward national churches, as the best possible method of reaping the ripening harvest. It would surely be contrary to the spirit of Christ and New Testament precedent to build such national churches on the foundation of our own divisions, of whose occasions even we ourselves have been largely healed." (p. 121)

Other Assemblies went far beyond this in their deliverances with regard to organic union at home, but I will cite only a few of the declarations regarding cooperation and union abroad. In 1900 the General Assembly specifically approved the statement: "The object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build upon Scriptural lines, and according to Scriptural principles and methods, the Kingdom of our Lord Jesus Christ. Where Church union cannot be attained, the Board and Missions will seek such divisions of territory as will leave as large districts as possible to the exclusive care and development of separate agencies. It is believed that in other regards, also, missionary comity should be given large range; (1) Salaries of native workers should be so adjusted among Missions as not to introduce an element of dissatisfaction among the workers of any Mission, or to tempt them away from the Mission with which they are connected. (2) Each Mission and the Churches connected therewith should recognize the acts of discipline of other Missions and the churches connected with them. (3) In cooperative educational work, and especially where the schools of one Mission train helpers for other Missions, the latter should render some compensatory service. (4) Printing establishments are in many

Missions required by the missionary work. Such should not be unnecessarily duplicated. The printing establishment of one Mission should, if possible, be made to serve the needs of all others in the same territory. (5) A hospital invariably opens wide opportunities for evangelistic work. Until these are properly utilized, or it is not judicious or economical to establish other hospitals, the results of whose establishment will be to multiply further unutilized spiritual opportunities. (6) Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed, and to which all mission effort should contribute."

In 1905 the Assembly 'noted with satisfaction the readiness of the Board to give cordial response to appeals from the Mission stations for endorsement of reasonable union movements properly conserving essential truths.'"

In 1914 the Report of the Committee on Christian Cooperation and Union which was adopted by the Assembly noted as worthy of special mention that "the Christian workers in the foreign field are far in advance of those in the home field in the realization of unity and of cooperation." (Minutes 1914, p.27)

In 1916 it was voted "that the Assembly reiterate its hearty approval of the Board's policy to promote comity, cooperation and union in all practicable ways, thus avoiding denominational overlapping and the undue multiplication of agencies in a given field, but using men and money to the best advantage."

In 1924 the whole question of cooperation and union on the Mission field was thoroughly discussed by the Standing Committee on Foreign Missions, under the chairmanship of Dr. MacLennan and with the advice of Dr. Robert Dick Wilson, and the Committee unanimously recommended and the Assembly unanimously voted that "the policy established by past General Assemblies, in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Mission work" should be "loyally maintained", adding the provision, wholly acceptable to the Board and in full accord with its principles and policy, "that the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing should withdraw from further participation."

The proposed overture mentions one set of dangers. There is another set. From both of these our Church and its Boards should hold aloof. There are the dangers of union with unevangelical forces. And there is the danger of disunion among men and women of a true common evangelical faith and love.

I have tried to deal fairly with the terms of the proposed overture. I believe that both in form and in content it contravenes the Constitution and traditions of our Church, and that the Presbytery

of New Brunswick should not transmit it to the General Assembly. But I welcome this opportunity to go further and to speak with kindness and courtesy but still with earnestness and deep concern regarding the suspicions and distrust which the proposed overture expresses and the methods of meeting the great needs of the Cause of Christ today which it illustrates.

First, I wish I could persuade any who are in doubt, as to the true evangelical fidelity of the Board of Foreign Missions and of the foreign missionaries of our Church. I believe that both the Board and our missionaries have throughout our whole history faithfully represented the mind and heart of our Church and that they faithfully represent them today. I would recall the Statement which the Board issued on November 19, 1923, and its unequivocal declarations:

"All the members and officers of the Board clearly understand that having been appointed by the General Assembly as the authorized agency to represent the whole Church in its foreign missionary work, they should discharge the obligations imposed in entire obedience to the instructions of the General Assembly, and in full loyalty to the Standards of the Presbyterian Church, and the whole system of doctrine contained therein. In these and in all other respects the Board has sought to administer the trust laid upon it by the General Assembly with absolute fidelity, and it is determined to hold this trust inviolate. The members of the Board are amenable in the matter of their fitness for service on the Board not to the Board but to the General Assembly, which is the sole judge of their competency. In case of misunderstanding or misapprehension members or officers of the Board concerned stand ready to give full account to the Church.

"All missionaries, prior to their appointment, are asked the following questions:

- 'Have you any religious views which you believe to be at variance with the teaching of the Presbyterian Church?
- 'Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?
- 'Is it your purpose to make such efforts the chief feature of your missionary career, no matter what other duties may be assigned to you?
- 'Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?
- 'Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?'

"No missionaries are appointed who cannot satisfactorily answer these questions. After appointment, all missionaries

are amenable to the missions to which they belong, and all ordained men to presbyteries as well. The Board has considered every definite complaint regarding missionaries, and has not found a single instance of unfaithfulness. If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way. While the Board is not an ecclesiastic body and cannot trench upon the jurisdiction of presbyteries over anyone's ecclesiastical standing in the Presbyterian Church, the Board is the judge of the qualifications of missionaries, and it deems sound views of the Gospel a vital qualification. The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration.

"Regarding union enterprises, which are said to be opening the door for unevangelical teaching by missionaries of other denominations, the demand for them has come from the field. The overwhelming need for colleges, seminaries, and medical schools, and the lack of funds to equip and maintain separate denominational institutions impelled our missions to join forces with other denominations in the interests of economy, efficiency and Christian unity. The Board calls attention to the facts: (1) That such union effort has been repeatedly and explicitly approved and advised by the General Assembly; (2) That the whole policy was carefully reviewed and reaffirmed by the Post War Conference of Missionaries in 1920, was referred to and unanimously concurred in by the 26 Missions at their annual meetings, and was then reported to and ratified by the General Assembly of 1922; (3) That such unions have been entered into only with sister evangelical churches which are recognized as such by the General Assembly; (4) That each case of union was reported at the time to the General Assembly. When a question arose regarding Chosen Christian College, the Assembly made an investigation through a special Commission which, after an inquiry extending through a year, reported unanimous approval of the institution to the General Assembly of 1921, which unanimously adopted the report; (5) That whenever difficulties and problems doctrinal or otherwise arise in connection with these institutions, it is the policy and purpose of the Board to take them up with the institution concerned and the Boards of the other denominations associated in it. If agreement cannot be reached on a strict evangelical basis, the Board will recommend withdrawal from further participation.

"The Board makes these statements in the hope that they will clear away any misapprehension that may be in the minds of some of the friends of missionary work. The Board entreats

the churches in the name of the General Assembly whose agency it is, in the name of faithful missionaries whose life work is menaced, and in the name of our Divine Lord and Saviour, to remember that withholding or diverting gifts penalizes not the members of the Board but the devoted missionaries and their work. It expresses the confident expectation that all Presbyterians who are loyal to the Church and to the great task that Christ has laid upon it will enlarge their missionary offerings so that the deficit may be completely wiped out and the needs of the work may be met."

Where the Board stood in 1923 it stands today. Its last declaration on March 20th, 1933, supplementing its declaration of November 21, 1932, regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, was as follows:

"(1) That these Chapters (I-IV of the Report) do not conform to the fundamental aim of foreign missions as expressed in the Manual of the Board as follows:

'The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate so long as necessary, with these Churches in the evangelizing of their countrymen, and in bringing to bear on human life the spirit and principles of Christ.'

"(2) That the Board affirms its loyalty to the Standards of the Presbyterian Church and maintains the absolute finality, sufficiency, and universality of the Gospel of Christ.

This statement was adopted unanimously."

Ten years ago these same questionings which are implied in the proposed overture were abroad. At that time a member of the Presbytery in Illinois proposed an overture to the General Assembly with regard to Dr. George Alexander, who was then a member of the Board, asking for General Assembly action regarding him. This brother had no immediate knowledge of Dr. Alexander nor Dr. Alexander of him, but believing him to be a true Christian man, Dr. Alexander wrote telling him what he believed on the points which had been raised:

"At fourscore a man must take short views of the life that now is and seek to be not only at peace with God but, if possible, in perfect charity with all mankind....

"I was ordained to the ministry in the Old School, Presbyterian Church, January 20, 1870....

"I believe the Scriptures to be the word of God, the only infallible rule of faith and practice. I believe Jesus Christ to be the eternal Son of God, who became flesh and dwelt among us. That he was born of the Virgin Mary,

died for our sins according to the Scriptures, rose from the dead on the third day according to the Scriptures, ascended to Heaven, and will, in His own time, return to be our Judge.... The doctrine of the Virgin birth is to me very precious."

The brother to whom Dr. Alexander thus wrote at once withdrew his overture.

At the same time there were questionings regarding missionaries. Five Presbyteries sent an identical overture to the Assembly of 1921. These were referred to the Standing Committee on Foreign Missions which reported that "having heard all representatives of such Presbyteries as wished to appear before the Committee, and also having carefully examined all the material brought before us, your committee is gratified to report that it finds nothing to disturb the confidence of the General Assembly in the Board of Foreign Missions and in the great body of its loyal Christian missionaries." And the Assembly adopted this report.

Some years ago Dr. J. Wilbur Chapman and Dr. Ford C. Ottman after a trip around the world reported that they had found grounds for concern as to the position of some missionaries. Dr. Chapman had been a member of the Board and it at once invited him and Dr. Ottman to meet with it and to name any of our Presbyterian missionaries who might have occasioned their concern. They at once declared that there were none, that they had reference to no one in the Missions of our Church. In 1923 Dr. Robert Dick Wilson visited Japan, and Korea and China and also reported as Dr. Chapman and Dr. Ottman had done. The Board at once conferred with Dr. Wilson and he made the same declaration as the others. At the General Assembly of 1924 Dr. Wilson was a member of the Committee on Foreign Missions of which Dr. A. Gordon MacLennan was Chairman, and which contained a number of the most conservative ministers of our Church. Dr. Wilson testified before the Committee to the evangelical faithfulness of our missionaries and Dr. MacLennan reported among the resolutions of the Committee, which the Assembly adopted unanimously: "That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field and that they be requested to continue to exercise the most scrupulous care in this regard."

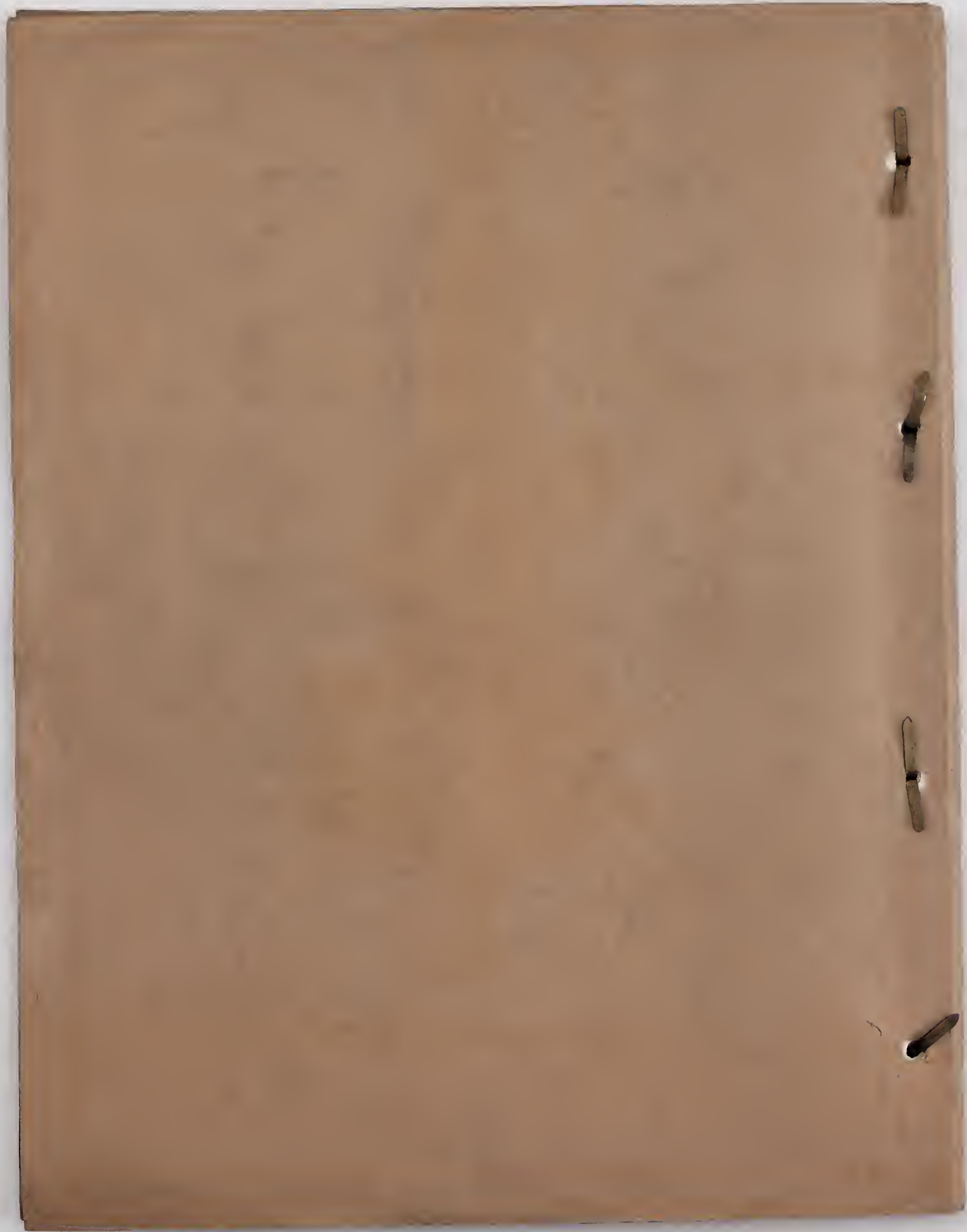
I would repeat the declaration of the Board in 1923: "If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration."

In one respect this statement must be qualified. There are two instances out of nearly 1500 which are giving the Board concern, but it has strong hope that in each case the issue will be such as to glorify Christ by the winning and not the losing of lives.

Lastly, I wish I could win Dr. Machen and those who are of his mind to believe that our unities so vastly outweigh any disagreements that we ought in mutual, trust and real brotherly love to be working together for the one great end, in the service of our Divine Lord and Saviour. Not by suspicion and strife but by confidence and concord is the great work of our Redeemer to be done in the world by us who love Him, who believe in Him and His Cross and His Resurrection, and who have no desire except to know and teach His truth and to do His Will. I do not see how anyone can write out word for word, as I have just done in preparation for this statement, every passage in the New Testament dealing with the ideas of "variance", "strife", "contention", "division", "schism", "separation", "concord", "peace", "unity", "brotherly love", and weigh their sacred teaching, without hearing the clear admonition of Our Lord that we should stand together and work together in Him in the unity of His faith and love. What we need today is not conflict and division among us who hold this common faith but a united front against all that is opposed to Christ and His Gospel. Dr. Machen has shown us the kind of work that our time needs in his books on "The Origin of Paul's Religion," and "The Virgin Birth." It was by the latter that we were able to help one of our candidates who came rejoicingly, by the aid of it, to a rich faith in the One Supernatural Lord. And in such positive declarations of the great affirmations of the Gospel there is unity and peace. Here is the answer to the question of which Dr. Machen has written in beautiful words:

"Is there no refuge from strife? Is there no place for refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passions of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

That house is our Father's house wherein we dwell together in love and faith as brethren.



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Answer to Dr. Machen and Mr. Monsma

The General Assembly will have before it several overtures relating to the Board of Foreign Missions. Some of these express the confidence of the Presbyteries in the Board and others distrust. Of the latter, two are now known, one from the Presbytery of Northumberland and the other from the Presbytery of Philadelphia. The latter was first presented by the author, Dr. J. Gresham Machen, to his own Presbytery, the Presbytery of New Brunswick and was decisively defeated by that Presbytery. Later it was adopted by the Philadelphia Presbytery, which, however, at its earlier meeting on April 3rd, had adopted the following statement:

Approved Report of Special
Committee on Foreign Missions.

"Your Committee on Foreign Missions has given prayerful and careful consideration to the criticisms of our Board of Foreign Missions offered by the Rev. John Clover Monsma, the Rev. H. Mc Allister Griffiths, and others. These gentlemen were invited to meet with the Committee and were given unlimited time to present their views. At the request of the Committee, Messrs. Monsma and Griffiths furnished written statements of their position, hereto attached. A revised form of that of Mr. Monsma has been printed and furnished to members of the Presbytery.

"In addition your Committee had before it a written reply of a representative of the Board of Foreign Missions to the criticisms, and also listened to the personal statements of Dr. Robert Littell and Dr. Cheesman Herrick, members of the Board of Foreign Missions. We also considered the "Action of the Board of Foreign Missions regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry", Dr. Speer's survey of the Laymen's Inquiry under the title of "Re-Thinking Missions Examined", and other papers bearing on the situation.

"We would especially commend the straight-forward evangelical loyalty of the Board as expressed in its "Action regarding the Report of the Appraisal Commission of the Laymen's Missions Inquiry", issued under date of November 21, 1932; particularly the following statement:

"The Board affirms its abiding loyalty to the evangelical basis of the missionary enterprise. The work of the Board is built on the motive described in the foreword of the Commission's Report in the words, 'to some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him.' The Board adheres to the aim and ideal of missionary work and to the conception of the Gospel embodied in the New Testament and in the historic witness of the Church and will continue its work on this basis, regarding Jesus Christ as the only Lord and Saviour and seeking to make Him known as the

Divine Redeemer of individuals and of society. The Board has long expressed and still expresses this aim in its Manual as follows:

"The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

"We commend most heartily and enthusiastically Dr. Robert E. Speer for his masterly presentation of our Church's position in his "Re-Thinking Missions Examined", and we would here record our utmost confidence in his fine loyalty to our Lord and His great commission as evidenced through the years of his splendid service to the Church.

"Opinions were freely expressed by the brethren presenting the criticisms, but in the judgment of your Committee sufficient proof was not offered relating to specific cases as to justify us in sustaining the criticisms.

"We recommend that no action be taken on the overture to the General Assembly proposed by Mr. Monsma; we offer the following Resolution to be transmitted to the Board of Foreign Missions:

"~~WHEREAS~~, Pearl S. Buck, a missionary under appointment by the Board of Foreign Missions of the Presbyterian Church, U.S.A., has written various articles, reviews, and letters, which are clearly at variance with the declared aims and policies of the said Church and Board, therefore,

"**BE IT RESOLVED**, That the Presbytery of Philadelphia requests the Board of Foreign Missions to ask the resignation of Mrs. Pearl S. Buck as a missionary under its care; and that it further requests the Board of Foreign Missions not to publish, advertise or distribute the mission study books for children prepared by Pearl S. Buck, as authorized by the Board."

Attest. ----- I. Sturger Shultz,
Stated Clerk
Presbytery of Philadelphia."

The overture of Dr. Machen, which ~~is~~ subsequently adopted and the overture of the Northumberland Presbytery cover substantially the same ground and an answer to the former will deal with the full substance of the latter.

This present statement is designed, then, to deal with Dr. Machen's overture. This overture has been supported by a pamphlet by Dr. Machen entitled "Modernism and The Board of Foreign Missions in the U.S.A ." and by the address of Dr. Machen in presenting his overture to the Presbytery of New Brunswick on April 11, 1933. A more detailed overture of the same general character had been presented to the Presbytery of Philadelphia, by the Rev. J. C. Monsma, then General Secretary of the Reformation Fellowship, but later "dismissed" (See "Christianity Today", mid-April 1933, last page), and was rejected by the Presbytery of Philadelphia and answered in its action of April 3rd. Mr. Monsma issued a pamphlet in support of this overture which covers some of the same ground and is of the same general nature as Dr. Machen's pamphlet. It would seem wise, accordingly, to attempt to deal in essential matters with all these four documents; namely,

(1) Dr. Machen's overture adopted by the Presbytery of Philadelphia, (2) his pamphlet, (3) his address at the New Brunswick Presbytery as reported in "Christianity Today", Mid-April, Volume III, No. 12, and (4) Mr. Wonsma's pamphlet, "The Foreign Mission Seduction in the Presbyterian Church in the U.S.A."

It is a mistake to suppose, however, that Dr. Machen's attitude is due to the arguments set forth in his pamphlet and address or is likely to be modified by any answers to these arguments. For some years, and antecedent to most of his present allegations, he has felt and expressed his distrust, and opposition to the Foreign Board.

In 1926 he declared his opposition both to the Board of National Missions and to the Board of Foreign Missions. In the spring of 1929 he prepared a paper entitled "Can Evangelical Christians Support our Foreign Board," and sent this to me for examination and criticism. I wrote to him very fully with regard to this paper. He was not convinced by my reply but the paper was not published. I have no permission to publish it now but I am free to publish my reply as covering the objections which he made then and some of which are repeated in his latest pamphlet. My answer is found in this present pamphlet as Chapter I.

Chapter II is a reply to Dr. Machen's pamphlet, "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A."

Chapter III is a letter from my associate, Dr. Scott, to Dr. Littell, of the Tioga Presbyterian Church in Philadelphia, who is a member of the Board, in comment on Mr. Wonsma's statement as presented to the Presbytery of Philadelphia in November 1932, which was considerably toned and modified in the printed form in which it was later distributed.

Chapter IV is a reply to Dr. Machen's address at the Presbytery of New Brunswick as reported in "Christianity Today", and remembered by those who heard it.

Chapter V is the statement which I made, at its request, to the Presbytery of New Brunswick at its meeting on April 11, 1933 dealing with the specific proposals of the overture presented by Dr. Machen.

Private

CAN EVANGELICAL CHRISTIANS SUPPORT OUR FOREIGN BOARD?

An Inquiry Presented for the Consideration
of the Evangelical Members
of the
Presbyterian Church in the U.S.A.

By

J. Gresham Machen

April, 1929

Every agency appealing for funds should be willing to give an account of its stewardship to those to whom it appeals. This principle applies to the Board of Foreign Missions of our Presbyterian Church. The Board is supported not by a tax levied on the members of the Church, but by voluntary contributions. If contributors think that their gifts are being devoted by the Board to the ends for the sake of which they have contributed them, then they will continue their support; otherwise they cannot reasonably be expected to do so.

There are some contributors who need have no hesitation about continuing their support of the Board. These are the contributors that are interested in the social or material or educational aspects of the Board's work. It is perfectly clear that our Foreign Board is performing a valuable humanitarian service in many parts of the world, and those who want to contribute to such a humanitarian service may probably have confidence in this particular agency. But there are other contributors who may well have grave doubts as to whether they are justified in continuing their gifts. These are the contributors who are interested in propagating the gospel of Jesus Christ as it is contained in the whole Word of God. Can these Bible-loving and Bible-believing Christians conscientiously continue their support of our Foreign Board? About that question there is widespread doubt.

Obviously the question cannot possibly be answered by pronouncements of the General Assembly; for the distrust which evangelical Christians have with respect to the Board itself applies in equal measure to the Assembly. When, indeed, the issue between the Bible and modern unbelief is clearly presented, the Assembly usually stands on the side of the Bible; (1) repeated pronouncements have affirmed that the full truthfulness of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection, and the miracles of our Lord, are essential doctrines of our Faith. (2) But these pronouncements have been made, practically speaking, a dead letter by the fact that the machinery of the Church is almost altogether in the hands of those who are concealing the real gravity of the situation that exists. Evasive reports as to the state of the Church, like that of the Commission of Fifteen of 1925-1927, will hardly restore the confidence of evangelical Christians; on the contrary, they will in the end do more to destroy confidence than any open presentation of the facts could possibly do. If, therefore, the Foreign Board is to regain the lost confidence of evangelical Christians

(1) The Assembly stood on the side of the Bible in the "Gantz case" in 1925. In 1927, in the judicial case concerning the licensure of candidates in the Presbytery of New York, it stood against the Bible and in favor of modern unbelief, but only because of the fact that the Moderator, Dr. Speer, quite illegally permitted the representatives of the Synod of New York, who were parties in interest, to vote in the case.

(2) See the pronouncement of the General Assembly of 1910 confirmed by that of 1923 (Minutes, 1923, p. 253).

in the Church, it cannot do so by any appeal to ecclesiastical committees, but can only do so by meeting squarely the objections of individual givers. These individual givers must still raise the question: "Can evangelical Christians conscientiously contribute to our Foreign Board?"

I shall not now attempt to answer that question in any comprehensive way; I shall not attempt any comprehensive examination of the work which the Board is carrying on in foreign lands; but shall merely refer to certain disquieting facts which have come under my immediate observation. Those disquieting facts concern, first, the treatment of candidates for the mission field and, second, the pronouncements of Dr. Robert E. Speer.

i.

With regard to the former subject, my position as professor in Princeton Theological Seminary has given me rather unusual opportunities for observation. I have been thrown into close spiritual contact with a large body of young men who graduate from our Seminary from year to year. These young men, of course, differ widely as to the clearness with which they have received into their minds and hearts the gospel of the Cross of Christ; and, in particular, they differ widely in the degree of bravery with which they are resolved to proclaim that gospel in the presence of the unbelief now rampant in the Church. But the large majority of them - indeed a proportion truly amazing in view of the hostile

#4.

forces now abroad in the world - have resolved to stand firmly for that gospel of the Cross, and firmly against the current indifferentism and unbelief.

Some of these men have cherished as the ambition of their lives the thought of going to the foreign mission field. At last the time approaches for the realization of their high resolve. They meet in conference with representatives of our Board of Foreign Missions. What impression is made by these conferences upon their minds? Are these young men commended for the clearness with which they recognize the insufficiency of all other ways of salvation save the Cross of Christ considered as a substitutionary death for our sins; are they warned against the deadly peril of making common cause with those who preach the "other gospel" of agnostic Modernism; are they encouraged to trust, not in ecclesiastical combinations of human influences, but simply and solely in the Spirit of God making use of the blessed gospel that the Scriptures contain; are they commended for their understanding of the distinctiveness of our Reformed Faith over against various subtractions from the full Scripture doctrine of the grace of God; are they confirmed in their sense of the high liberty of the Presbyterian minister whether at home or abroad? I can certainly, to say the least, find no clear evidence that such is the case. On the contrary, these young men, so far as I can judge by the spiritual effect on them, are given the impression that they are expected to conform to

#5.

the policy of church cooperation and union which the representatives of the Board favor, and that not separation from the non-Christian world, whether within or without the visible Church, but cooperation with those who differ from us is the crying need of the hour.

My impression with regard to this matter is strengthened by the official "Candidate Reference Blank" which I have received a number of times from the Board when information is requested regarding prospective missionaries. That reference blank includes among commendable qualities about whose possession by the candidate information is desired, such things as "tolerance of point of view of others", "desire to progress in spiritual truth", "sanity" (explained as "absence of tendency to extreme views"). Clearly a high mark with regard to these qualities is treated as being in the candidate's favor. No doubt there is a sense in which these questions can be answered in the affirmative even in the case of a man who is most clearly determined to be loyal to Christ and to be separate from the unbelieving world. But the trouble is that there are no other questions on this blank to determine whether the candidate is resolved not to tolerate the point of view of those who are opposed to the gospel of Christ as it is set forth in Holy Scripture, and whether he himself is clear in

#6.

his understanding of the great issue between supernaturalism and naturalism, between evangelical religion and non-doctrinal religion, which now faces the Church. There is, moreover, not one word to determine the candidate's intellectual attainments as over against his intellectual capacity; there is not one word to determine his knowledge of the contents of the gospel. Such a questionnaire, because of the choice of leading questions, creates very plainly the impression that "tolerance of opposing views" is far more valued by the Foreign Board than loyalty to the whole word of God.

The same impression is also created by the "Application Form" which the candidates themselves are asked to fill out. That form contains the following question (Section I, Question 17):

Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary to your own opinions?

It is difficult to see how any Christian man, certainly how any Protestant, can possibly answer such a question in the affirmative. The Rev. Lindsay S. B. Hadley, indeed, the Candidate Secretary of the Board, in his letter to me of March 8, 1928, distinguishes between "opinions" and "convictions":

This question, as I understand it, has nothing to do with a man's convictions, which naturally we, who are interested in Christian work, would expect a man to hold firmly throughout.

But in making this distinction between opinions and convictions,

#7.

Mr. Hadley seems to differ sharply from the form of government of our Church, where, in Chapter I, Section iv, it is said:

And that no opinion can be either more pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are (*italics mine*).

Here the word "opinion" seems clearly to be used in the sense in which Mr. Hadley uses the word "conviction". And surely, in this difference, the Form of Government and not Mr. Hadley is right. The man who does not share a certain view is always inclined to regard that view as an "opinion"; the man who does share it is inclined to regard it as a "conviction". "Opinion" and "conviction", therefore, from the point of view with which we are now concerned, are practically speaking synonymous terms. I still do not see, therefore, how any evangelical Christian, in this day of widespread defection from the faith, can possibly answer in the affirmative the question in the Application Form.

This impression is deepened by an examination of Section IV in the Application Form, which deals with "Religious Experience". That section is declared by the Candidate Secretary in the letter to which reference has already been made, to be "very definite". The secretary writes as follows:

This Question (Question 17 of Section I), as I understand it, has nothing to do with a man's convictions, which naturally we, who are interested in Christian work, would expect a man to hold firmly throughout. Such statements, however, would come on page 3 under "Religious Experience", which, as you will see are very definite. (italics mine).

Let us now turn to those statements which Mr. Hadley declared to be "very definite". The only questions in the sections which can by any chance be referred to are Questions 3,5,6. The last two of these read as follows:

5. Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord, and Master?

6. Is it your purpose to make this the chief aim of your missionary career, no matter what special duties may be assigned to you?

Are these the questions which Mr. Hadley regards as "very definite"? Surely the adjective as applied to them is strangely misplaced; for the questions are utterly vague. All the terms used - "Saviour", "Lord" and "Master" - are used today in such widely diverse senses that the questions could be answered in the affirmative by men who from the point of view of the Bible and of evangelical Christians are unbelievers of a very thoroughgoing kind. That the Candidate Secretary of our Board of Foreign Missions should speak of such studiedly vague language as being "very definite" raises in very insistent fashion the question whether evangelical Christians can possibly continue

79.

to contribute to such a Board.

This question becomes still more insistent when we examine the remaining one of the three questions to which reference has just been made. That question is Question 3. It reads as follows:

3. Have you any views which might prevent your harmonious cooperation with the missionaries of the Presbyterian Church?

This question must surely be taken in connection with Question 17 of Section I which has been quoted above. The candidate must have no views that prevent his harmonious cooperation with the missionaries of the Presbyterian Church, and he must be willing to submit his opinion to the majority vote of any group of such missionaries to which he may belong. It is surely a large promise; and we ought to consider carefully what it may involve. What may those "opinions" be which the candidate must, on occasion, be allowed to over-ride his own?

The impression has certainly been made upon some candidates that among the opinions which he is required to allow to over-ride his own are opinions like those which led to the formation of the United Church of Canada; the impression has clearly been made that former service in the Presbyterian Church of Canada (called by its enemies the "Continuing" Presbyterian Church) is to be regarded as a ground of suspicion when a candidate comes before the representatives of our Board.

#10.

Mr. Hadley says that that is not the case; yet in view of his correspondence with me I cannot see how any other impression could possibly have been produced. The whole impression is that the candidate must be ready on occasion to give up the Faith of our Church in accordance with a majority vote, as though he were merely changing a suit of clothes.

At any rate there is one set of "opinions" with which a missionary in these days can hardly avoid contact. It is the kind of opinion represented by the "Auburn Affirmation", which declares in perfectly plain language that the full truthfulness of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the miracle of our Lord are non-essential even for the ministers in our Church. The Affirmation has been signed by about thirteen hundred of our ministers, and unquestionably the point of view that it represents is shared by very large numbers of ministers who did not sign it. What guarantee has the candidate that such opinions are not represented on our mission field, and that it is not to such opinions that he is being asked by Question 17 to be willing to submit his own?

But it is not merely such general disquietude that suggests itself in this connection. For it is a fact - a fact which will come as a surprise and shock to many evangelical Christians throughout the Church, but still a fact all the same - that Mr. Hadley, the Candidate Secretary of our Foreign Board,

111.

is himself a signer of the Affirmation. This secretary who fills this peculiarly important position, who stands in this peculiarly intimate relation to the men who desire to devote themselves to foreign mission work, is a signer of a formal statement that is hostile not only to evangelical Christianity but to all Christianity at its very root.

The cancer of the Auburn Affirmation and what it represents, moreover, cuts far deeper into our Foreign Board than merely by the presence of an Affirmationist in the position of Candidate Secretary. No less than four among the fifteen ministerial members of the Board are signers of this notable anti-evangelical pronouncement. And what, in this situation, is the attitude of the staff, as distinguished from the governing members, of the Board? Dr. Robert E. Speer, surely, is qualified to give the answer. His answer is given in a letter which he sent to me, jointly with Dr. John A. Marquis of the Board of National Missions, on May 6, 1926:

First - all the members of the Boards of the Church were elected by the General Assembly. The Assembly clearly believed that they were loyal and faithful ministers and members of the Church. We know of not one who does not accept the Constitution and Standards of the Church and who is not truly and loyally evangelical.

At the time when that letter was written, no less than six out of fourteen ministerial members of the National Board and five out of fifteen ministerial members of the Foreign Board were

#12.

signers of the Auburn Affirmation. Yet all these gentlemen are regarded as "truly and loyally evangelical" by Dr. Marquis and Dr. Speer! What possible confidence can really consistent evangelical Christians have in Boards whose Standards of what is truly and loyally evangelical are such as that? What kind of mission work is it in which the full truthfulness of Holy Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the miracles of our Lord are, all and severally, regarded as non-essential? Certainly it is a kind of mission work which no consistent evangelical Christian can support.

Is it such questions with regard to which candidates for the mission field are required to show "tolerance of the point of view of others"? The whole tendency, the whole attitude of the Candidate Department strongly creates such an impression. The question is not whether men who are lukewarm in their testimony against Modernism will be sent to the foreign field, but whether men who are faithful in their testimony, will be sent. One thing at least is clear: No real evangelical Christian, certainly no intelligent one, can possibly, without disloyalty to his Saviour and Lord, contribute to any mission work that is favorable to the point of view represented by the Auburn Affirmation. The Affirmation is hostile to repeated pronouncements of the General

#13.

Assembly. But that is not the serious objection to it. The really serious objection to it is that it is hostile to the Word of God.

II.

A second cause of disquiet regarding the Foreign Board is found in the utterances of Dr. Robert E. Speer.

Among those utterances, one deserves special attention. It is the booklet, "Are Foreign Missions Done For?", which Dr. Speer has recently distributed widely in the Church. "This little book", says the preface, "is an attempt to meet fairly and honestly some of the present day questions which are raised with regard to the foreign missionary enterprise." The booklet has been widely distributed, and evidently it is intended by its author to be an apologia for the work of our Foreign Board. Here then, if anywhere, the evangelical Christian might fairly expect to obtain some sort of answer to the questions which he has felt obliged to raise.

Are such expectations satisfied? We are obliged to say very plainly that they are not. Far from setting forth any clearly evangelical position on the great specific questions that agitate the Church, Dr. Speer's book from beginning to end is dishearteningly evasive and vague.

This vagueness appears in most distressing form just when the author seems to suppose that what he says is

#14.

particularly clear. No less than twice in the course of the book Dr. Speer quotes an utterance made by a conference held at Princeton in 1920. ⁽¹⁾ That utterance, he says, has "nothing uncertain or confused" about it; "it is definite and comprehensive" (p.56). The evangelical reader will naturally turn with high hopes to an utterance for which such claims are advanced. Surely, he will say, the utterance must set forth in no uncertain terms the authority of the written Word as over against the current mysticism that turns rather to Christian experience or Christ in the soul; surely it must declare the absolute necessity, for every missionary, of belief in the virgin birth of our Lord, in His bodily resurrection, in His substitutionary death as a sacrifice to satisfy divine justice, in His supernatural return, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone, in salvation by the sovereign grace of God.

Are such hopes realized? What is this evangelical utterance which Dr. Speer declares to be so comprehensive and so plain? The evangelical Christian may have difficulty in believing his eyes when he finds that the following is all that it is:

The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these

(1) Pp.56,81. In one other place, also, a practically identical declaration is quoted (p.64).

#10.

disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

Such is the utterance which is declared to be so definite and so clear! No doubt it will seem clear to the agnostic Modernism that is rampant in our Church; for it is couched in just the vague, ambiguous language that modernism loves. All the terms, "Lord", "Divine Saviour", "disciples", and, alas, "Jesus Christ" - are used today in senses entirely alien to the Word of God; and the utterance ignores altogether the grand particularities of the Christian faith. The utterance speaks of "the spirit and principles of Christ"; but "spirit" is spelled with a small letter and the Third Person of the blessed Trinity is ignored; the utterance speaks of Jesus as Saviour, but there is nothing about the sin from which He saves or the Cross by which salvation was wrought; the utterance speaks of bringing to bear upon human life "the spirit and principles of Christ", but there is nothing about the necessity of the mysterious, regenerating work of God's Spirit, without which "the spirit and principles of Christ" (whatever they may be) are quite powerless to save men from wrath to come. In short, there is no hint here that the foreign missionary has a message to mankind lost in sin, that that message is contained solely in the Bible as the

word of God, and that the heart and core of the message is found in redemption by the precious blood of Christ. Yet Dr. Speer says (p.81): "No better answer can be given to those who wish to know what our foreign missionaries conceive that they are about and how they are setting about it than to quote the more important of the Findings of this Conference". (1) We can only say that if this be the answer which our Foreign Board has to give regarding the content of the Christian message, then it is difficult to see how evangelical Christians can continue their support of the Board. So far as this declaration indicates, the Board may be propagating the vague "other gospel" of non-doctrinal Modernism just as probably as the blessed gospel that the Bible contains.

The vagueness that characterizes this utterance also characterizes the whole booklet of Dr. Speer. There is in it no mention of the virgin birth of our Lord and of the absolute necessity of belief in it for every missionary, no mention of the bodily resurrection, no mention of the full truthfulness of Scripture (indeed no mention of Scripture, as such, at all), no mention of the supernatural return of Christ, no mention of the new birth of believers, no mention of justification by faith, no mention of the atoning death of Christ? (2) What sort of gospel is it from which all

(1) Then follows (pp.81-85) the paragraph quoted above and a fuller transcript of the findings of the Conference, which, however, does not really go beyond this paragraph so far as questions of principle are concerned.

(2) There is one bare mention of "the Crucified and ever Living Lord" (p.37).

that makes a gospel has thus been left out? In this vague message the offense of the Cross is done away, but so is the glory and the power.

In one thing, indeed, we agree heartily with Dr. Speer. We agree with him heartily in holding that foreign missions are not "done for"; we agree with him heartily in holding that the "missionary enterprise" is the greatest enterprise in all the world.

Some of the testimonies to which he appeals seem to us, indeed, very unconvincing. These are the testimonies of non-Christian men in mission countries - testimonies to the "moral and spiritual values" of Christianity, to the loftiness of Jesus' teaching and example, to the transforming power of His "principles". Sadness comes over us as we read Dr. Speer's rehearsal of such testimonies. Would they ever have been rendered if missionaries had been faithful in preaching the real Christ? The plain fact is that the real Christ advanced stupendous claims. Unless those claims are true, He is not a perfect ideal at all. He uttered a "hard saying"; and many of His former followers went back and walked no more with Him. Has that hard saying been kept in the background today, that Jesus might win this superficial and patronising favor among those who have not been born again? Could that favor ever have been won if missionaries had put

#18.

Calvary in its proper place, if they had been willing to bear the offence of the Cross? Such questions do arise in our minds when we read Dr. Speer's enthusiastic words about the permeation of the nations with Christian principles and the Christian "spirit".

We do not, indeed, undervalue a good testimony to Christian living by those who are without. How often in recent years has such testimony been wrung from unwilling lips by those who amid the fires of persecution have been true to Jesus Christ! Still, the message of the Cross, when it is faithfully presented, is a very offensive thing. It is to the Jews a stumbling block, to the Greeks foolishness. When the offence of it is avoided, we are inclined to doubt the faithfulness of the preaching. God grant that the Church, both at home and abroad, may never be ashamed of the offence of the Cross!

But if we differ from Dr. Speer in the arguments by which we defend foreign missions, we agree with him with all our soul in the conclusion. We agree with him in holding that foreign missions are the only hope of the world. Indeed, far more poignant is our sense of the need of foreign missions than is his. For we do not share his favorable view of
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human nature; the primary fact, we hold, is that mankind

(1) "What is needed" Dr. Speer says (p.41), "is that everywhere in all lands man should be set free from what is evil and bad and that human good should be built by God's help through Christ and His Gospel." What a difference there is between this teaching and Jesus' words to Nicodemus: "Ye must be born again"! Compare the beginning of Dr. Speer's book, "The unfinished Task of Foreign Missions (1926), where, on pp. 10f., the use of human goodness - illustrated by Jerome K. Jerome's "Passing of the Third Floor Back"-is represented as being the method of Jesus!

everywhere is lost in sin. We cannot keep that fact in the background as Dr. Speer does. It and it alone constitutes the really profound need of the world. How great then is the obligation to preach the one message that will save lost sinners and bring them into peace with God!

But where is that message to be found? Where are missionaries to find the message that they shall proclaim throughout the world? That is surely a basic question. Yet no clear answer to it can be found in Dr. Speer's book - - certainly not the true answer. Dr. Speer speaks of "the search for the infinite riches of God in Christ" (p.37), "a quest for an ever enlarging understanding of the fulness of Christ" (ibid.); but nowhere does he speak of the Scriptures of the Old and New Testaments as being the true source of the missionary message. He hopes for "some exposure of treasures in Christ or in the New Testament or in the Holy Spirit which have been hidden as yet". (p.46). We cannot help feeling that the Bible is here removed from the unique place in which it is put -- and rightly put -- in the Standards of our Church. New exposures of truth, Dr. Speer says, are to be expected from Christ or from the New Testament or from the Holy Spirit. What boundless confusion is here, what woeful lack of clearness as to

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the very foundation of all missionary work!

(1) Compare Dr. Speer's book "The New Opportunity of the Church", 1919, p.44: "Deeper and more religious meanings than we have ever proclaimed are discerned in the Cross of Christ, revealed, and illustrated in the war." Does Dr. Speer mean that these new "meanings" are deeper and more religious than those that are set forth in the fifth chapter of II Corinthians or in the eighth chapter of Romans? And have these Scriptural "meanings" never been proclaimed from New Testament times until the World War? Ah, how far are we here from the majestic simplicity of the gospel of the Cross!

What is the missionary to say when he begins work on his field? Is he to appeal to a Christ in his own soul, is he to draw from his own experience for the content of his message, is he to place the treasures which he finds in the New Testament alongside of other treasures which he finds in Christ or in the Holy Spirit? If he does so, he has deserted the basis upon which all the teaching of our Church rests -- namely, the authority of the blessed written word of God.

Very different should be the attitude of the true missionary of the Cross. His function is a humbler function, and yet a function which in its humility may prove to be the most glorious function of all. His function is not to draw upon mystical experiences of his own for the content of his message, but simply to set forth what is taught in God's Word -- both in the Old Testament and in the New Testament, both in the words of Jesus in the Gospels and in the words of the Holy Spirit in the Epistles of Paul. The function of the true missionary is simply to open the pages of the Holy Book and say: "Thus saith the Lord."

He cannot, indeed, do that with any power unless he has received the message in his own heart, unless he knows in his own soul the living Saviour whom the Scriptures present. The Holy Spirit must illumine for him the sacred page. But the content of his message will be based upon the Bible and upon the Bible alone.

When the message is based upon the Bible alone, the content of the message will be very different from that which now is

#21.

heard. Gone will be all vagueness like the vagueness of Dr. Speer's little book. Instead, there will stand out the great verities which the Church is commissioned to set forth -- the awful holiness of God, the deadly guilt and power of sin, the true deity of our Lord and Saviour Jesus Christ, His virgin birth, His mighty miracles, His obedience to the law, His righteousness with which believers are clothed, His sacrifice to satisfy divine justice and reconcile us to God. His glorious resurrection in the body in which he suffered, His ascension into Heaven, the sending of the Holy Spirit, the utter powerlessness of man, the sovereign grace of God by which alone are made alive those who were dead in trespasses and sins, the new and right relation to God received only by those in whom the Holy Spirit has wrought faith, the new walk and conversation of those who have been received by God and made alive from the dead, the dread yet glorious hope of Christ's supernatural appearing in glory when He shall come to judge the world.

A new and glorious day will it be for a distracted Church when that message again shall ring out clear, when there shall be a return from the imaginations of men's hearts to God's holy word. Meanwhile there are those who already love and honor that Word. What shall they do in the present day? Can they continue to support a mission agency that has wandered so far? There are many men and women in our Church who are raising that question. And they will raise it yet more earnestly if they read Dr. Speer's little book with care.

What, then, should evangelical Christians now do? Can they conscientiously continue their contributions to such a Board?

The question might seem to have been answered by what has already been said. But the answer is not really quite so simple as it seems. We ought never to forget that despite the attitude of the Board there are many faithful missionaries under the Board who are proclaiming the full gospel as it is set forth in the whole Word of God. Those faithful missionaries of the Cross should not be allowed to suffer because of the faults of the administrative agency under which they stand. Until some truly evangelical agency is formed to care for those faithful missionaries, evangelical people cannot withhold their support of the present Board.

But has the time not come for the establishment of a truly evangelical missionary agency in the Presbyterian Church -- an agency to which evangelical Christians can contribute, not with hesitation and distrust, but with all confidence and joy, an agency which shall keep clear of entangling alliances and shall proclaim the full glories of the Reformed Faith as they are found in the Word of God? The question may well be raised; it may well be commended to the prayerful consideration of that large body of Christian laymen in our Church who love their Bibles and the crucified Saviour set forth therein, who know that the "principles of Jesus" will never save the world -- nor what Dr. Speer calls His
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"redeeming life" -- but only His precious redeeming blood,

(1) The relation of the Foreign Missionary Enterprise to the World Situation Today," in Christian Students and World Problems, 1924, p. 139.

#23.

who are not seeking the patronizing testimony of non-Christian men, which Dr. Speer rehearses at such length, but who are willing to bear the offence of the Cross.

If such an evangelical agency is formed, its virtues must be not merely negative but positive; it must not only avoid denying the gospel, but it must preach the gospel in all its fullness and in all its power. One fundamental vice underlies the defence of the present Board; its representatives seem to think that the burden of proof is to be placed upon those who deny that the Board is sounding an evangelical note. "Be definite in your charges", they say in effect; "point out individual missionaries against whom charges of heresy can be preferred, or else keep silent with your criticism and continue your support." What is the trouble with such a line of defence? Is it not that the defence is negative merely? The assumption seems to be that if the missionaries or the secretaries of the Board cannot be proved to be saying that which is contrary to the gospel of Christ, then all is well. But cannot these gentlemen really understand any better than that the point of view of evangelical Christians in our Church? Cannot they understand that what evangelical Christians demand is not an agency that avoids denying the gospel of the Cross of Christ, that perhaps pays perfunctory lip service to it on explicit demand, but an agency that is on fire with that gospel, that never for one moment keeps it in the background, that preaches it in season and out of season, that combats what is contradictory to it, that presents it as the only way of salvation for lost and

dying men? If in answer to the present paper Dr. Speer should affirm his belief in the atonement of Christ -- that heart of the gospel which, so far as we have been able to observe, he has in his recent books dealt with only to bring it into connection with the death of soldiers in the war, or otherwise to explain it away -- if he should affirm his belief in the virgin birth of Christ, and in the other four basic elements of our faith to which the Auburn Affirmationists have done despite, if even he should affirm his conviction of the necessity of these beliefs, still our objections would not really be removed. What we long for is not a missionary agency that affirms belief in the essential things of the faith when asked to do so, but a missionary agency that proclaims those things joyously, spontaneously, and all the time. The difference here concerns the question where the really central emphasis is to be placed. It is not merely a difference of the mind, but a difference of the heart. What is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified -- not in some pale modern sense, not as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? If it is, then we can support that Board? But if not, we must seek some other agency that will proclaim this thing which to us is the breath of life. Christ has bought us with His own precious blood. Woe be to us if we proclaim, either by our words or by our gifts, some other gospel than the gospel of the Cross. And may God show us how we can best proclaim that gospel through the length and breadth of the world!

~~Chapter I~~
Chapter I

April 30, 1929

Professor J. Gresham Machen, D.D.,
Box A., Princeton
New Jersey

My dear Dr. Machen:

I have already acknowledged the receipt of your letter of April 12, 1929, with your accompanying paper entitled "Can Evangelical Christians Support our Foreign Board?" which you asked me to examine and criticize in order that if it contained anything "untrue or unjust" you might correct it. You courteously added that you would be grateful for any assistance that I might render to this end. I am very glad to respond and to try to help you to an affirmative answer to the question in your paper. I believe that my own Christian convictions are not less evangelical than yours, and I believe that our foreign missionary work and workers are also truly evangelical. If I were not convinced of both of these things I should not be associated with our Foreign Board or with the Presbyterian Church. And I use the word evangelical, as will appear, in its plain and honest sense of fidelity to the full Scriptural warrant and content of the Gospel.

I will try first to indicate particular points in your paper which appear to me to be "untrue or unjust" and then I shall speak of the paper as a whole.

1. Your contrast and implied antagonism between the "humanitarian service" of the Board and "propagating the Gospel of Jesus Christ as it is contained in the whole Word of God" appears to me to be unjust and untrue and un-Scriptural. It is of course possible to divide the first from the second but not the second from the first. The Gospel includes human service. The New Testament is full of that principle. It insists on such service as one of the evidences and fruits of fidelity to the Gospel. Furthermore, it is by the expression of the Gospel in deeds as well as in words that the Gospel was preached and is ever to be preached. Indeed, in many languages there were no words which had the significance of the English or Greek words embodying the truths of the Gospel and in these languages old words had to be taken and given a new content by life, as the Incarnation and its interpretation did at the beginning. It is true that our Board is carrying on a great body of human service and any one who is desirous of doing such work can not find any better opportunity for it than here, but our Board has always made it perfectly clear that in our policy all philanthropic work is tributary to and associated with the primary aim of evangelization. I have expressed my own convictions on this point again and again. One quotation from "Missionary Principles and Practice" (1902) will suffice: "In all use of philanthropic effort, such as medical missions, relief work, etc., as a method of mission work, the dominant and determining aim must

be evangelistic. Such work is useful as securing friendship, removing prejudice, representing the helpful, unselfish spirit of Christianity, contributing to the preaching of Christ, and the revelation of Him as Saviour and Lord, the source of all life and hope, and as relieving suffering; but it is not the responsibility of the foreign missionary enterprise to care for the sickness and suffering of the world. Times of critical need may occur, as in great famines and pestilence, when a broad liberty of action must be recognized; but in general, the aim of our philanthropic work should be to contribute directly to the preaching of the Gospel, the establishment of the Christian Church, and to the fostering of that Christian spirit which will provide, through the native Church which is growing up and through the people themselves, the salutary fruits of Christianity in philanthropic and humanitarian effort. As a missionary method, philanthropic work should ordinarily be limited, therefore, by the possibility of its evangelistic utilization and influence. A small development of such work contributing powerfully in the direction indicated is better than a large development of but feeble or indirect evangelistic influence." I think it is an error in your paper and in all your books that you do not adequately recognize and set forth the full doctrine of the Scriptures, namely, that the Gospel is to be preached not by word only but also and not less, or less fundamentally, by deeds of love and mercy. And thus preached by word and deed by our Presbyterian Church's Missions true fruitage has followed. Converts have been won and churches have been established as numerous and of as true New Testament character as have resulted from the work of any other missions. You are invited to make any comparison you please, including the undenominational Missions which you have sometimes praised for what you regarded as their superior doctrinal fidelity.

2. It is not for me to presume to defend the General Assembly and the Church at large against your expressions of distrust or your intimations that the Church and the Assembly are not really evangelical. I believe that our Church is evangelical. I wish with you that it were better instructed in the doctrine and more animated by the Spirit of the Gospel, but I believe that it is officially and really a truly evangelical Church and I believe, too, that the Foreign Board has not lost its confidence. There are, of course, individuals, like yourself, who feel and express distrust, but I believe you and they are mistaken in this and that the Church is warmly and evangelically loyal both to the Gospel and to the Board and the cause which it represents.

Perhaps I should say a word regarding the footnote referring to the General Assembly in 1927 when, against my reluctance and protest, I was made Moderator. As to my action in connection with Judicial Case No. 1, I erred in unwittingly failing to note and to prevent the voting of members of New York Synod on either side of the question, to the extent to which any of them did vote. These were not, however, the only votes illegally cast. And there were other and graver errors antecedent to these for which I was not responsible and which I could not prevent. For the good and honor of the Church it is better to pass them over, but if this matter is to be brought forward the whole story should be unflinchingly told. I candidly summarized the situation at the meeting of the Assembly the following morning, and the Assembly unanimously sustained my position.

I note your depreciation of the worth of any endorsement of the Foreign Board by the General Assembly but perhaps you would think more kindly of the resolutions of the Assembly at Grand Rapids in 1924 adopted on recommendation of the Standing Committee on Foreign Missions, of which Dr. MacLennan was

Chairman and Dr. Robert Dick Wilson was a member, with regard to union and cooperative enterprises, the selection of missionary candidates, the use of schools and hospitals, and the proclamation of the Gospel which, however, the Committee did not feel bound to describe and define. These were four of the resolutions:

"That while maintaining loyally the policy established by past General Assemblies in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Missionary Work the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing such withdraw from further participation.

"That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field, and that they be requested to continue to exercise the most scrupulous care in this regard.

"That we rejoice in all the courage in which in home and Church, in hospital and school, by word and by the printed page, Christ has been preached to men, and we assure the Missionaries and native Churches of our hope and prayer that the program of simple and direct Evangelism may be so increased that the Gospel may be carried to all the people for whose evangelization we are responsible.

"That in this hour when the world's need of Christ is so manifest and desperate, when the opportunities are so great, and new doors of entrance are opened into lands like Afghanistan, which have been hitherto closed, when young men and women are offering themselves freely for service, when our Missionaries and Churches with which they are uniting are eager for a great advance, when the problems of men and of nations and of races cry out, consciously or unconsciously, for Christ as their only solution, when the experience of the past year has revealed anew to the Church the adequate resources which are available to faith and love through the grace of God, this Assembly here and now dedicates itself and calls upon the Church to consecrate herself afresh to a new obedience to the last command of our glorified Lord and to a full acceptance of His Leadership in the supreme task of making the Gospel known to all mankind and of establishing His Kingdom over all the earth."

3. You describe the impression which you say is made upon the minds of Princeton Seminary students by their conference with representatives of our Foreign Board. The two representatives of our Board with whom the students have most contact are members of the faculty of Princeton Seminary and the full evangelical loyalty of their personal convictions has, I think, not been questioned. It has on the other hand been vouched for repeatedly by the Board of Directors and is trusted throughout the Church. As to the Candidate Department of the Board the best evidence of its attitude is in its acts. It has not recommended the declination or discouragement of a single Princeton Seminary student because of doctrinal convictions. The only specific case which you cite, of the young man recently who had been working in the Continuing Presbyterian Church in Canada, met with no discouragement whatever. He was a most desirable candidate, and was at once and joyfully appointed.

The men wanted for foreign missions are men who firmly believe and who know and have experienced the Gospel of the New Testament, and who are able and ready to go out to preach by word and life "the glorious Gospel of the blessed God" in the fulness of its New Testament meaning. So far from discouraging such men, the Board is eagerly seeking for them. And when they are found they are counselled to stand fast in the Scriptural faith and to go forth to proclaim the message of the Gospel in all their life and work and teaching. You say there is no clear evidence of this. On the other hand I think there is clear evidence in the instructions given in the annual conference with new missionaries and otherwise. For a single example I refer you to Dr. George Alexander's sermon at the Post War Conference of the Board and all the Missions, entitled, "The Gospel of Paul."

4. You say that your impression of misgiving and distrust is strengthened by the blank which is sent to those whose names the candidate for missionary appointment gives as references, and you single out for criticism from the fifth items of character and equipment which are mentioned these three - "tolerance of the point of view of others," "desire to progress in spiritual truth" and "sanity", explained as "absence of tendency to extreme views." Surely you cannot mean to imply that these are undesirable qualities in Christian missionaries! There are, to be sure, limits to toleration, just as to some other virtues, and it is not always easy to fix these limits. In your book on "The Origin of Paul's Religion" you carry as a scholar with great urbanity, the limits of tolerance of the point of view of others far beyond the point where any one would dream of carrying them in cooperation in missionary service, but there would be nothing but pure separate individualism, as you have recognized in your books, if we were not prepared to work together within the evangelical fellowship in tolerance of the point of view of others. The question of the blank, as Mr. Hadley pointed out to you, covers simply that. And this Charles Hodge defended and advocated at the meeting of the Evangelical Alliance in New York in 1873 and Dr. Patton has nobly set forth in "Fundamental Christianity" and Dr. E. D. Warfield has emphasized in his Minority Report to the General Assembly of 1928 when, referring to our troubles at Princeton Seminary, he says, "In my judgment the root and ground of the difficulties are embodied in personalities, and so far as they are not embodied in personalities, they are embodied in the lack of that tolerance which we so strongly claim for ourselves and so generally deny to others." The question on the reference blank involves no more and nothing different from this - the ability of Christian men who hold the evangelical convictions of our Church to work together in harmony and good will and mutual tolerance.

And as to "desire to progress in spiritual truth" - that is one of the clearest admonitions of the New Testament: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." "Long for the spiritual milk which is without guile that ye may grow thereby unto salvation." "To walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." And how many more passages! It is men and women who long and strive for the fulfilment of these possibilities in their own lives who are wanted in Christian service at home and abroad.

And "sanity" meaning "absence of tendency to extreme views." Certainly the opposite of these qualities is not desirable. How carefully in your books do you guard against certain extreme views regarding the millennial hope, regarding mysticism, regarding extreme intellectualism and extreme experimentalism, and many others! And how earnestly Paul counsels men: "Let your moderation, your forbearance, be known unto all men." "God gave us a spirit of power and Love and of a sound mind." "Soberness" is one of his emphasized virtues and Peter's, too. "Be ye therefore sober and watch unto prayer." "Wherefore girding up the loins

of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." This is true sanity, the sanity desired in missionaries. (Cf. Gal. V. 23, II Peter I.6).

And note the place of these questions and their relationship to other questions in the blank. "Tolerance of the point of view of others" is part of the eighth general subject. "Teamwork Qualities." Four are mentioned, as follows: "a. Fact. b. Tolerance of the point of view of others. c. Self-control. d. Flexibility. (Subordination when best of one's own ambitions and preferences.)" The tenth subject of inquiry is "Spiritual Qualities" and the subheads are: "a. Christian character. b. Vital religious experience. c. Spiritual influence on others." The eleventh subject is "Promise of Development in the Christian life" and the subheads are: "a. Desire to progress in spiritual truth. b. Eagerness for Christian service. c. Sanity. (Absence of tendency to extreme views)." Then follow questions as to the experience of the candidate in various forms of practical work and Christian service.

To twist these simple and reasonable and wise questions and to freight them with suspicion is an untrue and unjust note in your paper.

5. You say that in the "Candidate Reference Blank" "there is not one word to determine the candidate's intellectual attainments as over against his intellectual capacity; there is not one word to determine his knowledge of the contents of the Gospel." That is covered (1) by the constitutional requirements of the Church with regard to the examinations of ordained candidates by their Presbyteries which are reported to the Board. (Frequent actions of the General Assembly have dealt with this matter of the functions of Mission Boards and Presbyteries in this regard. The question as respects the Foreign Board was passed upon by the Board and by the General Assembly in 1902 and 1905 when Dr. W. M. Paxton and Dr. Robert Russell Booth and Dr. John Fox, who were then members of the Board, were particularly concerned in the decisions reached, and in 1893, 1910 and 1921. (2) By the three questions to which most space is given and which are deemed the most important questions on the "Candidate Reference Blank", namely, "Would you recommend appointment?" "If not, what would seem to be the weak points or faults which in your judgment should disqualify the applicant from foreign mission work?" "Unhampered by any questions, please state frankly your own opinion as to the general fitness of the candidate for the work of a foreign missionary?" (3) By the inclusion in the Personal Application Blank filled out by every layman and woman candidate of the four Constitutional questions propounded by Presbyteries to candidates for ordination. (4) By the following questions: "What is your habit in devotional Bible study and prayer?" "Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?" "Is it your purpose to make this the chief aim of your missionary service, no matter what special duties may be assigned to you?"

(5) By requiring from every candidate, ordained and unordained, a separate letter. The requirement is thus expressed on all application blanks:

"WRITE A SEPARATE LETTER giving in brief: (a) A sketch of your life; (b) Your Christian development and experience; (c) Your motives in seeking missionary appointment; (d) The content of your Christian Message."

As explaining what is involved the following statement is sent to every candidate who is not under care and examination of a Presbytery:

"The Content of your Christian Message."

This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address, or by personal contacts, or by both. It is of utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the Holy Spirit, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

Possibly you may never have seen this last statement. It has been in use for the past six years.

In the light of these statements I think your criticism of the blanks is untrue and unjust.

6. You criticize also the question on the application blank with regard to the ability of the candidate to "Cheerfully accept and support the decision of a majority, even if the decision is contrary to your (his) own opinions," and you are dissatisfied with Mr. Hadley's explanation that this does not refer to theological convictions but to capacity to work with others happily in attending to our main common business and in pursuing our definite and united aim even though there may be differences of opinion over questions of method and policy and judgment, and other things too. Such ability to work with others is certainly important. In the Shantung Mission in China there were three strong personalities - Dr. Nevius, Dr. Mateer and Dr. Corbett. These men were wide apart in their opinions as to missionary policy and method, but they were able to adjust themselves and to establish and carry forward one of the best missions of our Church. Mr. Hadley was right in interpreting this question in this sense, as raising not the issue of evangelical theological views, which are the expected basis of missionary appointment, but "the question of temperament and ability to work in fullest harmony with people in the small group which is usually found in a mission station."

The question on the application blank is an old, old question. It has been used for many years; in its present form for the past seven years. It has never had any reference to theological views. They are covered, as I have pointed out, in other ways.

7. You criticize also the two questions which emphasize the "paramount duty" and "the chief aim" of each missionary "to make Jesus Christ known as Saviour, Lord and Master." Surely this is just what the Church wants to be assured of in its foreign missionaries, that every one of them will set the spiritual, evangelistic purpose in the first place and, as the Board's Manual says, will make "all methods and forms of missionary service contribute to the realization of this aim." I shall refer later to your rejection of this statement of the missionary aim but I would refer here, though I shall refer again also to this, to your statement that the use in these questions of the terms "Saviour", "Lord" and "Master" is "studiedly vague." That statement is both untrue and unjust. It is the kind of statement regarding your Christian brethren which both the Scriptures and the Standards of our Church forbid. I use the term "Saviour" and "Lord" and "Master", and my associates use them

4/30/29

and they are used by the Board in these questions in the same sense, in the full sense, in the sincere and explicit sense in which they are used in the Gospels, in the Book of Acts, in the Epistles and in the Revelation - in that sense and in no other. If you think that they are not adequate or that they are "studiedly vague" your controversy is with the New Testament whose meaning and authority in this and in all things I unreservedly accept and with whose very words I am content.

8. You refer to the fact that on May 8, 1928, "no less than six out of fourteen ministerial members of the National Board and five out of fifteen ministerial members of the Foreign Board "were signers of the 'Auburn Affirmation'", and that four of the five in the case of the Foreign Board are still members of the Board and that Mr. Hadley, the present Candidate Secretary of the Board, was also a signer, though at the time he signed he had not become a secretary of the Board. If I were a minister I would not have signed the "Auburn Affirmation." Nor would I sign any other except the great affirmation of our Confession: "The Supreme Judge can be no other but the Holy Spirit speaking in the Scripture."

I have, however, just re-read the "Affirmation" and note the following positive declaration:

"We affirm and declare our acceptance of the Westminster Confession of Faith, as we did at our ordination, 'as containing the system of doctrine taught in the Holy Scriptures.' We sincerely hold and earnestly preach the doctrines of evangelical Christianity, in agreement with the historic testimony of the Presbyterian Church in the United States of America, of which we are loyal ministers." * * *

"We all hold most earnestly to these great facts and doctrines (i.e., the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ); we all believe from our hearts that the writers of the Bible were inspired of God; that Jesus Christ was God manifest in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have our redemption; that having died for our sins He rose from the dead and is our everlasting Saviour; that in His earthly ministry He wrought many mighty works, and by His vacarious death and unailing presence He is able to save to the uttermost."

In their positive affirmation surely these men are as much entitled to be trusted and believed as you and I think we are, and if I understand at all the positions and principles of Dr. Charles Hodge and Dr. Patton there is basis here for righteous Christian cooperation.

9. The second part of your paper is devoted to my "utterances" as a "cause of disquiet regarding the Foreign Board." And the terms of your letter and the expressed suspicions and implied charges of your statement are a summons to self-defense. I have been associated with the foreign mission work of our Church in our Board for thirty-eight years. I have tried to serve faithfully and efficiently and I do not think the service needs to be vindicated to men. There is a Master whom you and I are both trying to serve and His judgment is the only judgment which need much concern us, and you and I are both clearly known to Him. But one is glad of the opportunity to bear his Christian witness to our glorious Lord and His Gospel and to seek to relieve the foreign mission cause, to which long ago I gave my whole life from the suspicions and distrust which you think my utterances have brought upon it.

4/30/29

The chief ground of complaint and criticism in your statement with regard to me relates to the little book "Are Foreign Missions Done For?" and its statement of the aims of foreign missions. Inasmuch as this statement of aim is quoted in the book from the Board's Manual, where it has stood in its present form for many years, I am glad to retire for a time, with the little book, into the background and shall take up your attack on the statement of the missionary aim, to which also reference was earlier made. The statement which you criticize is as follows:

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

You object to this as "evasive and vague" and because it does not explicitly "declare the absolute necessity for every missionary of belief in the virgin birth of our Lord, in His bodily resurrection, in His substitutionary death as a sacrifice to satisfy divine justice, in His supernatural return, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone, in salvation by the sovereign grace of God."

In reply I would say: (1) This statement of the supreme and controlling aim of foreign missions was prepared in its present form by a committee of the Post War Conference of the Board with representatives of the Missions held at Princeton in June 1920. The Chairman of this committee was the Rev. J. Walter Lowrie, D.D., of China, later secretary of the Bible Union of China. It was he who helped to form this statement, which the Conference unanimously adopted for just what it was intended to be, no more and no less. It was not a statement of the doctrinal content of the Gospel message. It was the briefest possible declaration of the central purpose of missions with due subordination of its various elements. That central purpose most assuredly is to make known our Lord Jesus Christ the Saviour of the World. (2) The statement is absolutely and faithfully Scriptural. It gathers together the words and thoughts of the Great Commission in its various forms: "And Jesus came and spoke unto them, saying, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." "And He said unto them, Go ye into all the world, and preach the gospel to every creature." "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

All your criticisms of the aim as stated are equally applicable, some of them more so, to the last commands of our Lord. These commands do not mention the things you require to have mentioned. They do not contain certain ideas which you disapprove. Your views explain away and even attack the clear meaning and the very words of the Great Commission as Matthew records it.

(3) You summarize your criticism of the statement of aim by saying "In short, there is no hint here that the foreign missionary has a message to mankind lost in sin, that that message is contained solely in the Bible as the Word of God, and that the heart and core of the message is found in redemption by the

precious blood of Christ." I think that any fair and candid Christian mind will find not only a hint of these things but far more than a hint in the plain, honest words of the aim if honorably and fairly construed. These and other elements of the Gospel would be included in a statement of the content of the message which the missionary is to make known, but they do not naturally or essentially fall in a sentence-statement of the central and controlling aim. That aim is to make our Saviour and Lord, Jesus Christ, the Son of God, known to the world. Paul writes to the Ephesians, "Unto me who am less than the least of all saints was this grace given to preach unto the Gentiles the unsearchable riches of Christ." Some of those riches he proceeds to unfold but by no means all, and he makes no mention of some of the particulars in which, of course, he believed but all of which he never attempted to summarize in any statement of his central, single missionary purpose.

I think you make three great mistakes here (1) You confuse the statement of the aim of missions to proclaim the Gospel of Christ with the statement of the content of the message of the Gospel. (2) You allow your suspicion and distrust of others, your judging as you would not be judged, to deflect and poison your view. When you call Jesus Christ "Lord and Master" you say the words are used honestly, but when I call Him so, the words are used dishonestly. This is untrue and unjust." It is more than that. Paul says explicitly, "No man can say Jesus is Lord but in the Holy Spirit." You appear flatly to dispute Paul and to believe that men can call Jesus Lord by the evil spirit. Our Lord spoke some stern words about this kind of judgment. (3) You unmistakably imply that the failure specifically to mention certain great doctrines is evidence that those doctrines are not believed.

10. I will go on to deal specifically with this point. You say that "the vagueness which characterizes this utterance (i.e., the statement of aim) also characterizes the whole booklet (i.e., "Are Foreign Missions Done For?") There is in it no mention of the virgin birth of our Lord and of the absolute necessity of belief in it for every missionary, no mention of the bodily resurrection, no mention of the full truthfulness of Scripture (indeed no mention of Scripture as such at all) no mention of the supernatural return of Christ, no mention of the new birth of believers, no mention of justification by faith, no mention of the atoning death of Christ."

Before examining this statement and the implications which you put into it and the inferences which you draw out of it, I wish to make my position unmistakably clear. I am an evangelical Christian believer. I accept all the facts, all the doctrines, all the truths of the New Testament. I stated my convictions summarily in an article in the International Review of Missions, October 1923, on "Missionary Cooperation in Face of Doctrinal Difference", as follows:

"Before attempting to answer these questions, the writer of this paper ought perhaps, in order to avoid all misunderstanding, to state his own point of view. He accepts the whole of Christianity as set forth in the New Testament. He believes unqualifiedly every article of the Apostles' Creed. No language is adequate to state his conception of Christ. He believes that He is more and greater than any words can ever express, 'the Word made flesh,' God incarnate, reconciling the world to Himself, the only Saviour, our Lord and our God. He believes in the truthfulness of the record of Christ's life, including His miracles, and rejoices with great joy in the miracle of the Virgin Birth and of the real Resurrection of Christ and of His future personal advent. He believes

that it is God alone who through Christ saves men, not by their characters, nor by any work of righteousness which they can do, but by his own grace through the death and life of His dear son. As to the Bible, he accepts the doctrine of the Westminster Confession and regards its authority as supreme, not in faith only but also in the practice, conduct and relations of men. I am afraid this may seem to many very antiquated and unsmodern, and the writer must be prepared to accept whatever limitations of value in the modern mind such views set upon his judgment as to the doctrinal limits of tolerance and the doctrinal basis of cooperation."

As to our Lord, I spoke fully and definitely in the Moderator's sermon at the General Assembly in 1928. I am no theologian and I did not and cannot speak in terms of systematized theology (which I respect and believe to be necessary) but I believe in the Saviour and His glory and His redeeming work as deeply and truly and lovingly as you can believe in Him. I tried to say this at the Assembly in Tulsa. These were some of the words I used:

"There is nothing good or great that we will not say about Jesus. There is no claim that we will not make for Him. There is naught that we can say about God that we will not say also about Jesus, 'the Son of His love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the first born of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is above all things, and in Him all things consist. And He is the head of the body the Church; who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things upon the earth, or things in the heavens.'

"We will say about Jesus all that all the creeds have said and then we will say that He is more than this. All that men have said or even can say about His glory, His beauty, His power, His deity we will say. He is all this and He transcends all this. Here let us stand each for himself and all of us as Christ's Church and henceforth let no man trouble us for we bear in our mind and in our heart, in our spirit and in our body the marks of the Lord Jesus.".....

"But all words fall short of the reality with regard to Christ. If He were nothing but a good dead man who spoke and wrought as wisely as He knew long ago in Palestine, who died bravely on a Cross with no hate of those who did such hateful wrong, and over whose undisturbed grave the Syrian stars look down, then we should have much scruple lest we should wrong His memory with excess speech. Indeed long ago

we should have found the adequate words to describe His humanity. But to us Jesus Christ is not a good dead man but God, the living God, our risen and living Saviour, and we will use all the language we have and deem it simple and poor to utter the wonder that is beyond all utterance.

"Nevertheless we can make our confession. We confess Him in the august symbols of our historic creeds and confessions."

You may not call these "vague and evasive" words. You may not call them, as you do call the sincere and earnest utterances of our missionaries and of the secretaries of our Board, "perfunctory lip service." If you do, you will have to answer before our Lord and Judge; nay you will receive even now in your mind and character God's inevitable penalty upon such un-Christian and un-Christlike judgment of a man on his fellow Christians. Let us both be mindful of our Master's words. (Matt. VII. 1-4).

Now let us examine this present criticism. (1) You say that my little book does not mention the Virgin Birth and its place in Christian faith. That is true. Neither is it mentioned in your book on "The Origin of Paul's Religion." You there set forth the details of Jesus' life which were known to Paul but you make no mention among them of the Virgin Birth. The single mention of it in your book "What is Faith?" is in the question which is asked in a purely incidental and secondary way, "What has it (i.e., simple trust like that of the Centurion) to do with a question of fact like the question of the virgin birth?" (p. 91). You go on on this same page to state what we need to know about Jesus. You do not mention the Virgin Birth. Those two books are serious and competent theological studies. One might expect to find clear mention in them, especially in a discussion of "What is Faith?" of all that the writer deemed essential. You omit the Virgin Birth in these studies of the content of Paul's Gospel and of the Christian faith and then condemn my poor little booklet on our foreign mission duty because I do not mention a truth which I had no occasion to mention here but which I joyfully believe and have set forth elsewhere at greater length and particularity than I have seen or heard of in any writings of yours.

And are you prepared to condemn every book that does not set forth the Virgin Birth of our Lord and of absolute necessity of belief in it for all Christian preachers and teachers? Dr. Patton has written a noble book on "Fundamental Christianity." Surely he will deal with the Virgin Birth here as you require. Does he? Not once does he mention it, save incidentally in the mention of the Virgin Mary and the Roman doctrine of the Immaculate Conception. In Dr. A. A. Hodge's "Popular Lectures on Theological Themes" there is, if I am not mistaken, a single reference to the Virgin Mary and not a word about the theological significance of the Virgin Birth. Even in the three great volumes of Charles Hodge's "Systematic Theology" the index does not mention "Virgin Birth". It refers only to Roman ideas of the Virgin Mary. And in the text the fact and the doctrine of the Virgin Birth receive

almost no attention. Under "Particular Passages which teach the Divinity of Christ" no reference is made to the Virgin Birth. Under the Person of Christ there are a few references to it, chiefly relating to the human nature in Jesus and the substance of His body. There is no reference whatever to the place of the Virgin Birth in the Christian message nor any such treatment of its theological significance as one finds, for example, in Du'Bose's "Soteriology of the New Testament."

Do not misunderstand me. I believe in the Virgin Birth and I regard it, in Dr. George Alexander's words, as "a peculiarly precious truth." And I know that of course Dr. Patton believes it. But the idea that failure to mention it implies disbelief and that every book which omits it is unevangelical is untrue and irrational. Consider the result of the application of your requirements here to the volume entitled "Biblical and Theological Studies by the Faculty of Princeton of the Founding of the Seminary" (1912). It is a great volume of 634 pages. Here, surely, one would feel that he had a right to expect a full statement of the Gospel which the Seminary was established to teach, a presentation of the essential and fundamental teaching of Christianity, setting forth with special clearness the Christian message for our time. Dr. Patton in his opening paper says, "My theme embraces the entire circle of theological learning." Your criticism of our statement of aim is that it is not enough to speak of the circle; all the contents of the circle must be explicitly spoken of also, and you name certain contents whose verbal omission is proof of unevangelicalism and of a vague and evasive insincerity. Well, let us see. This huge and sincere theological volume contains not a single reference to the Virgin Birth. The one reference to the Second Coming of Christ is in a paper by Dr. Erdman. That is the only one. There is a paper on "Sin and Grace in the Koran" but none on "Sin and Grace in the Gospel." There is a "Study of Jonathan Edwards" and another of "The Aramaic of Daniel" and another of "The Shepherd of Hermas" but none of "the truthfulness of the Scriptures", of "the new birth of believers" of "justification by faith", of "the atoning death of Christ." What if one should use your own words: "That sort of a Gospel is it from which all that makes a Gospel has thus been left out? In this vague message the offense of the Cross is done away but so is the glory and the power." These words might far more justly be used here than with regard to my little missionary book. This is a great theological presentation of the Gospel offered in commemoration of a century's life of a great school whose business it is to set forth the content of the Gospel. But I will not use your words. I think the volume is a worthy Christian production and one of the best things in it is the passage in your paper, where, more adequately than any where else, you recognize (p. 575) the Pauline doctrine of the Resurrection. And I think its omissions are justified on the ground on which you justify omissions in Paul's Epistles, namely, "It is omitted not because it is unimportant but on the contrary because it is fundamental" (p. 562). I think that is a valid justification of these "Biblical and Theological Studies" with their vast omissions. I think it is valid in the case of many omissions in your books. Will you not be equally fair-minded toward others?

(2) You say there is "no mention of the bodily resurrection" in my little book. The Resurrection is mentioned more than once and by that I

mean the bodily Resurrection of our Lord, but I did not use the phrase. Neither have you used it in a single one of your three books which I have read. And it is not used in the New Testament? The New Testament is content to speak of the Resurrection, meaning the real and actual Resurrection of our Lord and I am content with the language of the New Testament. And as to the reality of the bodily Resurrection of our Lord I hold with Paul that it is the supreme fact and truth in Christianity.

(3) You say there is "no mention of the full truthfulness of Scripture (indeed no mention of Scripture, as such, at all)." Again you are mistaken. The Bible, the New Testament, the Word of God are all mentioned repeatedly. The full truthfulness of Scripture is everywhere assumed. I accept joyfully, and we expect each missionary to accept, the doctrine of our Standards with regard to the Scriptures. But I must honestly say that there is something which appears to be not altogether candid, I will not say "evasive", in your own references to the inspiration of the Scriptures. One notes the care with which you refrain from facing certain issues and from using the language of some of those whom you allow to think that you agree with them. And do you or do you not agree with Dr. Patton's position in "Fundamental Christianity."?

(4) You say there is "no mention of the supernatural return of Christ". Two of your three books make no mention of it. I find no mention of it in A.A. Hodge's "Popular Lectures." As for me I have cherished this faith and hope for forty-two years. My boyhood ministers, one a graduate of Princeton Seminary and all the orthodox of the orthodox, spiritualized this truth completely out of the Bible but I learned it at the Northfield Conference when I was a Sophomore in college and I have lived with it and in it ever since and have gladly borne some reproach because of it. I wrote a little book on it and have again and again preached it. I think I have borne ten times the witness to it which you have borne. But it did not seem to me to be necessary to introduce it into this little defence of missions. I was writing to defend foreign missions against their enemies. I did not realize that they would need to be defended from their friends.

(5) You say there is "no mention of the new birth of believers, and no mention of justification by faith, no mention of the atoning death of Christ." You qualify this by recognizing "one bare mention of the Crucified and ever-Living Lord." What would you think of the spirit of the statement that there was "one bare mention of the Virgin Birth" and "one bare mention of the revelation in "What is Faith?" But again you are mistaken. Those truths are either stated or implied or assumed in my booklet. More than this was not called for in the nature and purpose of the little book. It was not an attempt to set forth the content of the Christian message. It was simply a short and earnest presentation of the claim that Christ is the only and the sufficient Saviour.

11. The claims of Christ are not kept in the background. The little book is full of their assertion. It maintains, throughout, the sole sufficiency and universality of the Gospel: "Christ needs nothing from any one. No other religious teacher has any contribution to make to Him. In Him dwells all the fulness of the Godhead. He is the final and sufficient revelation of God and the only Saviour and Redeemer of man. This is the New Testament representation. It is the solid and unalterable foundation of foreign missions. Foreign Missions are not a search for a new and better religion. They are not an attempt to find something that is not already in Christ. They are the effort of those who have heard of Christ to take what they have heard to the world in order

that all men together may learn more of Him." (p.36) It conceives Christ, as the Scriptures do, as "the unconscious Desire of the Nations, the one answer to all the problems of the soul of man, his one Saviour and his only hope. A fundamental conviction for our Church in the work at home and abroad is this conviction that it has in Christ the sufficient Gospel. The Church is not looking for a new and different Gospel. It has found the one and only Saviour." "The Christian faith is a truth and a treasure greater than any other that we possess. It is our duty to share it and to appeal to all men everywhere to take it as their own. It is theirs by the same title that makes it ours and there are depths in it which will only be found as we explore them together apprehending with all saints, as alone we can, the full dimensions of the love of God, and all attaining, as the only way in which any of us can attain, the unity of the faith and the stature of the fulness of Christ. The truth that we need to keep in view and that it is easy to forget is that Christ is greater than all our thoughts about Him and that as the whole world comes to know Him and to accept His Lordship new glories hitherto not seen in Him will appear. But these glories are in Christ. They are not in the religions or racial cultures of Asia. And the revelation of them will not come from those religions or cultures. It will come from Christ as the result of a larger belief by mankind in Him and a larger application of His grace and power to human life throughout the world. This is the lesson we need to remember. Our ideas about Christ may be true as far as they go, but they do not go far enough. We may not hold that they are complete. But Christ is complete. In Him dwelleth all the fulness of the Godhead bodily." (p.42). "Christ is absolute and final and He and His religion are to prevail absolutely and finally." "It is Christ that we Christians owe to all men here and throughout the world. If this position be regarded as narrow and fanatical, then we must accept such condemnation. Only we are sure that the same judgment must apply to the whole doctrine of the New Testament. The foreign missions enterprise recorded there rested upon precisely this view of the uniqueness and sufficiency of Christ. The early Church believed that there was none other Name given among men whereby they must be saved. All men everywhere needed Christ and Christ was enough. Neither Greek, nor Roman, nor Semitic religion had any correction to make or any supplement to add to Him. And the modern foreign missions enterprise stands on the same ground. It is the endeavor to make Christ known to all mankind, that all mankind together may live in Him and find in Him more and greater treasures than any one race or any one soul can find alone. Each race and each soul for itself can find in Him all that it knows that it needs, but only mankind altogether will discern the full depths of human want and the infinite fulness of Christ's supply. He is adequate indeed to the full needs of each soul only because He is the whole world's sufficient Saviour:

'In Him is life provided
For all mankind and me.'"

"I would rejoice to see the missionary enterprise brought in our day more clearly and loyally and uncomplainingly than ever to those fundamental ideas with which it began, and to see it disentangled, as far as we can disentangle it, from a great many of the compromising fellowships in which it finds itself, and released to do its pure, elementary, rational work down at the foundations of human life in relating men one by one to Jesus Christ as Lord and Saviour." (p.102) "I grant that a man's judgment here will depend altogether on what his estimate is of Jesus Christ. If Jesus Christ means nothing to him, why, he will not see any necessity on the part of other men for knowing about him. But if Jesus Christ is all there is for us, if we know that He is all there is, then we cannot but recognize the inherent obligation in wealth like that to be shared with all who have not yet

come into its possession." (p.108). "The missionary enterprise is the proclamation of the One Name given under Heaven among men whereby we must be saved, and there is nothing in any non-Christian religion to be added to the glory of Christ or to the fulness of the revelation of Christ, howbeit we so imperfectly apprehend it still. Inside the Christian spirit burns the old resolution that glowed in St. Paul's heart to whom it would have been 'woe', if he had not shared the Christ he knew. Would that we might get back again to the foreign missionary enterprise in the pure, naked spiritual reality of it, as Christ called that little group of men and women around Him at the first, who had no nations back of them, who were not going to speak for any race. They were just a little group of individuals whom Christ had redeemed and who knew their Redeemer, and He told them to go out and share what they had in Him with all the world. That is what the missionary enterprise has always been. That is what it is today - Christianity stripped of all accessories and secondary accoutrement, just Christ, Himself, to be offered to the whole world for which He died." (p.141).

These are only a few expressions from this little book. It is a poor little thing but it is not the vague and evasive and unevangelical thing you allege. And of the hundreds of evangelical men and women who have written or spoken about the book you are the only one of whom I have heard who condemns it. One of the warmest and most grateful of the letters of commendation is from an old friend, Dr. Albertus Pieters, of Holland, Michigan, as conservative in his theology as you or I can ever hope to be. There is enough evidence in sheaves of letters at hand that the little book has fortified evangelical conviction and confirmed true missionary devotion. I will not quote them - yet I will quote from several that you may know the feeling of some not one whit less zealous than you:

"I have just finished the reading of your book, so kindly sent to me, entitled 'Are Foreign Missions Done For?' It is now after twelve o'clock, P.M. I cannot express to you the joy I received in reading it. After having much of my former zeal for missions dampened by recent post graduate studies in the University of - and the coldness of the churches that I have tried to interest in a feeble way, I now rededicate myself anew to the task of missions and resolve to do my best to give and stimulate giving in the little church I am called to serve.

"I can fully appreciate the difference between 'The religion of the good dead man' and the 'Religion of a good living God.'"

* * * * *

"On the day that your little book 'Are Foreign Missions Done For?' came to us, I read it and decided to write you at once in regard to a further distribution of it. I probably felt that you know your own business, but in the light of some college periodicals recently received I know my first impulse was right.

"I would like to have the whole thing, or perhaps only the chapter 'Christ is Enough' printed for large distribution among our college organizations."

* * * * *

"The more I read this volume the more I am impressed with its value and importance, coming especially at this time. It is the ablest defense or justification of Foreign Missions that has yet been sent forth. It will be sure to strengthen those who are faltering and win over those who are hostile or who are lukewarm and indifferent. The great Head of the Church must have put it into your heart to write it and I am sure will use it in stirring the whole Church up to a renewed sense of its great responsibility in regard to the whole matter."

* * * * *

"For quite a long time I have wanted to write to you. After reading your recent booklet, 'Are Foreign Missions Done For?' I cannot refrain from writing. I want to thank you with all my heart for the stand and the messages in that booklet. Fundamentally, while defending the foreign mission movement from modern criticisms, it is a call back to the original motive of foreign missions. I found myself in complete agreement with every page of the book."

* * * * *

"I have just read 'Are Foreign Missions Done For?' at one sitting and I can't resist saying how wonderful it is. To my mind it is the most unanswerable argument I have ever seen. I do hope somebody is giving it wide circulation. There is too much loose talk going about, even among people who know better, about one religion completing or complementing another. You are right, Christianity needs no completion - it is complete - it needs discovery."

* * * * *

"Reading this wonderful little book of yours I feel convinced that you still stand firm on the old reliable Faith once delivered unto the Saints."

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This last is from the "Church of the Lutheran Brethren." I am ashamed to have quoted these. I dare to use Paul's words: "I am become foolish; ye have compelled me."

12. There is much more in your statement which should be reviewed, but I have written quite enough and more than ought to have been required. I could answer some of your criticisms by quoting from your own books the statement of the very truths for which you condemn me. There are two things more of which I shall speak. (1) The first is this: I find myself in deep and thankful accord with almost all of your great convictions. I am full of admiration and gratitude for "The Origin of Paul's Religion" and agree with you in your emphasis on the historicity and supernaturalness of the facts of Christianity's beginning and the necessity of the great Christian doctrines undetachable from these facts, on the need of reasoned doctrinal statement and defense, on the great doctrines of sin and faith, on the Person of Christ, on miracles, on Christianity as a message as well as an experience and a life, and I might go on with the long list of all the evangelical convictions. Here I differ from you is at the

points where, as it seems to me, you differ from the Scriptures. Some great Scripture truths you ignore or qualify. You twist or interpret some passages out of their plain and obvious statement. You use non-Scriptural, even anti-Scriptural forms of thought and expression. When apparently contradictory ideas or statements are found in the New Testament you modify one or the other or both to fit your scheme of thought instead of accepting them both just as they are without qualification as parts of larger truth or life which comprehends both without any minimization. You do no justice to Paul's moral and social applications of the Gospel and you even indulge in a fling at some ministers who read the sixth chapter of Ephesians to their people. There are illustrations in your paper which we are considering. There you use some words in your statement of essential doctrine which are not found in the Scriptures at all. I can state my convictions wholly in the very words of the Scriptures. You use repeatedly the phrase "the gospel of the Cross". This phrase is not in the Scriptures. The New Testament knows "the Gospel", "the Gospel of Christ", "the Gospel of the Kingdom", "the Gospel of peace," "the Gospel of God", "the everlasting Gospel", but it nowhere uses the phrase "the Gospel of the Cross" and the use which you make of that phrase implies interpretations both of the idea of the "Gospel" and of the idea of the Cross which do not do justice to the full New Testament teaching. The Gospel is not the Gospel of the Cross only, not even of the Cross of Christ only. The Gospel is the Gospel of Christ which includes the Cross and what preceded the Cross and what followed the Cross. The same defect marks your use of the idea of "salvation only by the Cross," and your criticism of my reference to the "redeeming life" of Christ. Your view certainly does not do full justice to the Scriptures nor does it represent the true Scriptural proportion of truth. You say in "What is Faith?" "Christ touches our lives, according to the New Testament through the Cross." (p. 143 but compare Heb. II.18; IV.,15,16.) "The Cross of Christ is the special basis of Christian faith". (p.144-But compare I. Cor. XV. 17). "The Cross by which salvation was wrought." (your statement; But compare Rom. I.16,V.10). You do not and cannot too much exalt the Cross of Christ, but you can and you do fail to set it in its Scriptural place and relationship and you neglect to relate it adequately to the full truth of the New Testament. You do not give their full Scriptural place to the Incarnation prior to the Cross or to the Resurrection and many other aspects of the full truth of the Gospel. You justly emphasize the fact of the Resurrection and its evidential significance but you do not adequately set forth its relation to the redeeming work of Christ, its place in our salvation, or its practical and dynamic significance in the life of the believer as the New Testament sets forth all these aspects. You do indeed in brief references couple the Cross and the Resurrection in their relation to salvation. In "What is Faith?" you speak of "the Gospel of redemption through the Cross and resurrection of Christ" (p.p. 154,151). Also "The Origin of Paul's Religion," p. 167. In view of your criticism of my use once of the word "Spirit" with a small "s", one notes that you habitually write "Cross" and sometimes of late, though not earlier, Virgin Birth with a capital and the "resurrection" without it.) But you criticize my truly Scriptural reference to the "redeeming life" of Christ (Rom.VI.,1-11;VII,4;VIII,1-14).

The New Testament teaching is far richer and freer than your view appears to be. It teaches not that the Cross saves us or that we are saved by the Cross. It teaches that Christ saves us, and that He saves us by Himself, by His death and by His life. How rich is Paul's orientation and proportion of these truths! "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the Death of his Son, much more, being

reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. V., 8-11). Let any one take his New Testament and read it through, marking every reference to the Cross and the death of Christ and every reference to the Resurrection and the life of Christ and compare the result with the proportions of these glorious facts and doctrines in your emphasis. "Christ died for our sins" you quote often and you cannot quote too often. But only occasionally do you add "according to the Scriptures" and still less frequently do you complete the quotation and add "And He hath been raised on the third day according to the Scriptures." Of course you believe this and rejoice in it, but you do not relate these truths as Paul does and you substitute the Cross which might have been without the Resurrection for the place of the Resurrection which included the Cross. The Cross without the Resurrection would not have saved us. Paul proceeds in this very chapter to declare in language which takes our breath away: "If Christ hath not been raised, your faith is vain, ye are yet in your sins" (I. Cor. XV. 17). And one might go on to speak of Peter's teaching of the relation of the Resurrection to regeneration and salvation. This full Gospel of the New Testament is the glorious Gospel. I do not share your view that it can only be preached offensively. The Cross is indeed to many a stumbling block. Paul and Peter both realized and declared this. Paul also said: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye imitators of me, even as I am of Christ." "Giving no offence in anything, that the ministry be not blamed. But have renounced the hidden things of dishonesty, nor walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." There is clearly in Paul's view a vast difference between the preaching of the offence of the Cross and the offensive preaching of the Cross. The word for "offence" which Paul uses in Gal. V. 11 and I. Cor. 11., 23 and which Peter uses in I. Peter 11., 3 is the very same which Paul uses in Rom. XIV., 13 and XVI., 17, and which the Saviour uses in His dreadful warning in Luke XVII. 1, 2, and which in the American Standard Revised is translated in all these passages not "offence" or "offend", but "stumbling block" or "cause to stumble." It were well if we remembered these words in our Christian fellowship within and in our proclamation of Christ and His Gospel to those who are without: "Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." I know that in the parallel passage in Matthew the words "little ones" are followed by the words "that believe in Me," but surely the Spirit of Christ would not have us think that the Tender Shepherd of His little ones, who left the ninety and nine safe sheep in the fold to hunt the one that was lost, would be pleased with the thought that His disciples should measure their fidelity by their success in "offending", in "causing to stumble" the feet that out of the way.

And a great deal more might be said of the failure of your book to set forth "the full Scripture doctrine of the grace of God," to use your own phrase. But I do not suspect or reproach you as heretical or unevangelical. I believe that God and the Gospel and its grace are supernatural and infinite and if they are, while we may know them surely and truly, we may know, as Paul

himself says, only in part. But we are Christ's true disciples none the less, and we ought to love one another and walk together "comforted each of us by the other's faith", and making up each of us what is lacking in the other.

Perhaps you will be tempted to dismiss what I have just been saying as the simple, unsophisticated talk of one who is unschooled in theological systematization and no scholar in the field of theological controversy. It is even so. I do not pretend to be anything but a simple, Bible-Christian who holds that under the grand liberty of our Confession he is free to believe all that he finds in the Scriptures as he finds it there and to reject whatever he sees which contradicts or deflects or malforms the rich and varied truth of the Scriptures. If anything that I say here or elsewhere is at variance with the Scriptures, if it declares what the Scriptures do not truly declare, or fails to declare what the Scriptures do truly declare, I shall be glad to have it shown and shall rejoicingly leave any error for the truth. Is this not evangelical?

(2) And now lastly, you say "What is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified - not in some pale modern sense but as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? If it is, then we can support that Board?" I do not like the slurring reference to the light which the sacrifice of life by men may help us to see in the divine fulness of the meaning of the death of Christ. But your question can be answered with an answer absolutely flat and clear. I ask you to read Dr. George Alexander's sermon at the Conference of the Board and the Missions in 1910 on "The Gospel of Paul." There the Gospel is described which the Board exists to spread abroad. The Foreign Board exists and its missionaries are appointed and maintained for one supreme purpose, namely, to proclaim to the world the Gospel of Jesus Christ, Incarnate, Crucified, Risen, Alive for Evermore, the Sinless One, the only Saviour, "who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in light unapproachable; whom ^{no} man hath seen nor can see; to whom be honor and power eternal. Amen."

I said at the outset that I would speak finally of your paper as a whole. Perhaps, however, it is hardly necessary to do this except to say that the particular items of evidence which you have presented as justifying your negative answer to the query "Can Evangelical Christians support our Foreign Board?" appear to me to be inadequate and, as I have sought to show, so unfounded, that one wonders how a just and brotherly Christian view could have rested upon them so grave an inquiry and so grave a proposal as the establishment of a rival foreign missionary agency in our Church, independent of the General Assembly and supported by members of our Church who proclaim their fellow members to be unevangelical. And you rest this inquiry and this proposal on unwarranted impressions regarding a few questions on the "Reference Blank", a few thoroughly sensible and right letters from Mr. Hadley in explanation, a criticism of a Scriptural statement of our missionary aim, a few random and detached quotations from things that I have written, a mass of your own suspicions, and arguments from silences which your own books would not bear. My utterances which you have quoted here, I believe, both

4/30/29

true and Scriptural but you might have quoted, if you had willed or known, a great mass of statements in addresses and books which you could not misuse as you have misused those in your paper. A man like you, devoted to scholarship, could not give his time to reading such simple books as mine, but they are loyal books, and their teaching has sought to be faithful to our Divine Lord and His word.

The paper, as a whole, is as "untrue and unjust" as it is in detail. It is not worthy of you or of the Gospel or of the fellowship of the Gospel. And I do earnestly trust that what I have said in this letter will lead you to lay it aside, to dismiss your distrust and to join generously and faithfully in our great task of carrying to the non-Christian people the Gospel of Christ, "the full Scripture doctrine of the grace of God." And look at the real work before us here at home - in ignorance and unbelief, in slackness of moral and social standards, in sin and infidelity, in imperfection and unworthiness of faith and life in the Church, in the need of men everywhere for Christ. Contend for the faith within the Church but with equal zeal proclaim it to those who are without.

And now one more quotation from what you have written, not in this present statement of yours with its proposal of division and schism in our Church and its work, but in the closing paragraph of your book "Christianity and Liberalism."

"Is there no refuge from strife? Is there no place of refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passion of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

Yes, this is the place. But once again we cannot stop at the Cross. Beyond that there was an empty tomb and a Risen and Living Lord. "United with Him in the likeness of His death", shall we not also be united with Him and therefore with one another "in the likeness of His Resurrection." Can we not, my friend, put away all this bitterness and railing and suspicion and be kind and tender-hearted and trustful? And can we not be spared the shame and waste of such a baseless controversy as a controversy like this between you and me would be and give ourselves and all our strength to better and truer things? Is not Paul's counsel, "walk in wisdom toward them that are without, redeeming the time," doubly applicable to our relationship and our work within the company of us who truly love and wish truly to serve our Common Lord?

If what I have written does not avail to persuade you and if you still think that it is your duty to publish your paper, surely it is only fair and right that my answer should be published with it. In that case I am prepared to meet my proportionate share of the expense. But, my dear friend, there is a more excellent way.

Very faithfully yours,

CHAPTER II

Dr. Machen's Pamphlet - "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U.S.A."

This pamphlet of 110 pages was sent out by Dr. Machen just before the meeting of the Presbytery of New Brunswick in Trenton, New Jersey, on April 11, 1933. I received a copy on April 10th but had no time to give it a careful reading until after the meeting of the Presbytery. Even if I had had time, I think I should still have done as I did, and confined myself to the statement presented here as Chapter V. The only thing on which the Presbytery was called to vote was the proposed overture. That was the matter to be dealt with, not the statements of Dr. Machen, which might have been answered one by one without altering at all Dr. Machen's attitude, which does not rest on the arguments which he presents in the pamphlet but which existed before most of these incidents occurred and would exist if they had not occurred.

Now, however, I propose to deal with them.

First, a word should be said with regard to the introduction which Dr. Machen has prepared to the edition of the pamphlet issued since the meeting of the Presbytery. Dr. Machen says here that after he and I had each used the hour allotted to us, the previous question was moved in accordance with my expressed desire not to engage in controversy. I expressed no such desire. I said I did not intend to engage in either controversy or debate but was present at the Presbytery's invitation simply to try to help it to think and act aright in the matter of the proposed overture. No expressed desire of mine had anything whatever to do with the moving of the previous question. Dr. Machen further says "No sensible person can have confidence in a Board which does not welcome open discussion of its policies with those to whom it appeals for funds." The Board welcomes all fair and just discussion now and always. As to the phrase, "those to whom it appeals for funds," Dr. Machen declares that he does not support the Board and advises others not to do so. And this statement declares that the Board "is deeply involved in Modernist and destructive propaganda." This statement is not true and the evidence presented does not justify it. What is this evidence? The Pamphlet is in seven sections. It must suffice to deal with what is crucial in each.

1. "The Attitude of the Board of Foreign Missions toward the book - "Re-Thinking Missions.""

The Board had no responsibility whatever for this book or for the movement which produced it. When the movement was launched the Board did what it could, which was not a great deal, to influence it and hoped for real good as a result of it. It gave expression to this hope which so far from being reprehensible as Dr. Machen thinks, was the right and Christian thing to do. Two members of the Board, purely as individuals, were on the Committee which projected the inquiry, as were members of other evangelical churches but these had nothing to do with writing the Report. As individuals they assented to its publication. Like others they no doubt both agree and disagree with it. They are both loyal evangelical Christian believers.

When the Report appeared two courses were open to the Board: to ignore the Report, or to ^{express} its mind with regard to it. If the Board had taken the former course it would have been still more severely criticised. by Dr. Machen. The Board felt that it must make it clear that it had no responsibility for the Report and that it must express its mind both for its own sake and for the sake of the Church, and it did so with perfect clearness in the manner which comports with the dignity and tradition of the Church. It set forth the six fundamental issues on which its position was at variance with the position of the Report. It did so positively and unequivocally and then, like the honorable and truthful body that it is, it recognized elements of good in the criticisms and suggestions of the Report as to some of the methods of missionary activity, which, it said, could be acknowledged only as "taken apart from its theological basis." The Board's actions and the various statements which it has sponsored, have been recognized throughout the Church and around the world as a clear and unmistakable affirmation of the Biblical, evangelical basis and nature of the work of foreign missions as held unshakably by ~~the~~ our Board and Church. The Board is not open to criticism because it spoke with dignity and self respect and not with violence and malediction. No statements from any Church or missionary body have been more clear and complete than those which have gone from our Board.

II. "The Case of Mrs. J. Lossing Buck."

All those who have had any responsibility in this matter are content to endure the assaults which have been made upon them from one side by Dr. Machen and from the other by the "Christian Century," and the magazines. This "case" will be judged by One higher than all of us and we will await His judgment. Mrs. Buck's published views are not in accord with the faith she professed when she was first appointed a missionary and with the faith of the Church, but a great deal needs to be considered of which the critics of Mrs. Buck and of the Board are ignorant and must be allowed to remain ignorant. It is enough to say that the Board has tried to act as a Christian agency with its obligations to our Lord Jesus Christ ever in mind and that it has acquiesced in Mrs. Buck's honorable request to be released from connection with it with deep regret that there could not have been another and very different issue.

III. "The Board of Foreign Mission and the Auburn Affirmation."

The proper place to deal with this matter is in the courts of the Church. Whether signers of this Affirmation have by such signature violated their ordination vows is not an issue to be settled by any method of indirection. It cannot be so settled. One and only one honorable and constitutional way is open to Dr. Machen and that is by the due process provided in the Constitution of the Church. The position which apparently Dr. Machen is seeking to establish is that because a secretary or a member of one of the Boards of the Church signed the Auburn affirmation he is thereby disqualified as a Presbyterian minister and is ineligible to service of the Church no matter how clearly and positively he may declare his complete loyalty to his ordination vows and his specific acceptance of the great affirmations of the Confession of Faith in the very terms of the Confession. This is an issue, however, which can only be constitutionally determined by the Presbytery to which the individual involved belongs. It is wholly conceivable that there should be ecclesiastical organizations where such a question would be determined by the local congregation or by the national body as a whole, but this is not Presbyterianism. Such a course is forbidden by the Constitution of our Church. To propose or to attempt to pursue such a course

is to ignore and contravene the law and order of our Church as embodied in the authoritative constitution. It is wrong constitutionally and ethically to use the missionary and educational agencies of the Church as a device for escaping responsibility in meeting this issue in a legal and righteous way. Until this issue has been determined in the proper and constitutional manner which alone is tolerable in the Presbyterian Church, it is not competent for Dr. Machen to attack, as he is doing, the good faith, the honor, the Christian character of Mr. Hadley. Mr. Hadley, as will appear in a later chapter, is absolutely ^{loyal} to his ordination vows and to the faith of our Church?

IV. "Modernist Propaganda by the Candidate Department."

Dr. Machen's statement here is partial and unfair. It is worse than this. It is not true, as he intimates, that the candidate secretaries have used their opportunity not for Christ but for anti-Christ. Such a grave charge is utterly unsubstantiated by his evidence. What is the "spirit of the anti-Christ?" John says it is the spirit that "confesseth not" or "annulleth" Jesus. The Candidate Secretaries, on the contrary, believe and constantly affirm their belief in Jesus Christ as the Son of God according to the Scriptures. And John says plainly that the spirit that makes this confession is not the spirit of anti-Christ but is the spirit of God (I John IV, 2,3). The suggestion of such books as were mentioned in the letters of Mr. Hadley and Mrs. Corbett, written by Oldham and Fosdick and Fleming, is no warrant for such an enormity as the charge that these two devoted Christians, both of whom gave their lives to service in China, are serving anti-Christ. There are things in some of these books to which I believe that just objection may be made but such a single incident as this is no adequate ground for a charge of serving anti-Christ or of anti-evangelical propaganda. To hold them responsible for a statement made by Middleton Murray quoted in Oldham's "Devotional Diary" and to represent this "Diary", which has been used with great blessing, by this quotation and one phrase in it, is preposterous. Furthermore, Dr. Machen does not know and ignores completely all the noble work these candidate secretaries have done in trying to guide young people into the truth of the New Testament and in seeking earnestly to safeguard and strengthen the evangelical faith of missionary candidates. The correspondence files will establish to the satisfaction of any fair minded judge the evangelical loyalty of these faithful workers.

Dr. Machen says that the Candidate Department speaks of "Re-Thinking Missions" as "being essentially a Christian book." Whatever one may think of that book the Candidate Department has made no such statement about it. Here as elsewhere and especially as we shall see, in his address at the New Brunswick Presbytery, Dr. Machen inveighs against the validation of the Christian message in and by Christian life and experience and declares that "the deadliest enemy of Christianity all over the world today" is not unfaithfulness of life, or disobedience to the will of God, or un-Christian conduct, or the denial by deed of the Christian profession of faith, or hatred or bitterness, but "Modern non-doctrinal religion." Christianity indeed is a doctrinal religion and the acknowledgment and proclamation of the truth of its doctrine and its historic facts are essential, but its deadliest enemy today is no more the foolish and fatal denial of doctrine than the proclamation of a doctrine that is not the full New Testament doctrine, or the declaration of a faith that is not confirmed by deeds of obedience and love. There are no plainer assertions in the New Testament than those which forbid the separation of faith and works, of belief and life. And if distinctions are to be made the only valid one for us who believe in the New Testament is the distinction of Paul in a passage which I do not remember ever to have seen quoted by Dr. Machen - "And now abideth faith, hope and love, these three, and the greatest of these is love."

And as to Christian experience Dr. Machen says Peter "said nothing about his own experience" in his first missionary sermon, and that when Paul preached "it never seemed to have occurred to him to try to save men by the power of his vivid personality." It would be folly for any man to try to do so today but what a strange perversion of the New Testament! Who can read the Epistles of Paul and Peter and possibly miss the constant glorious witness to what Christ was to them and in them and the eagerness of their hearts to have others find in Him the salvation, the power, the joy which they had found. What but their own experience were they declaring when they said: "I will not dare to speak of anythings save those which Christ wrought through me." (Romans XV:18). "My speech and my preaching were in demonstration of the Spirit and of power." (I Cor. II,4) "Our gospel came not unto you in word only but also in power and in the Holy Spirit and in much assurance; even as ye know what manner of men we showed ourselves toward you for your sake. And ye became imitators of us and of the Lord." (I Thess. I, 5,6). "To me to live is Christ." (Phil. I, 21). "I beseech you therefore be ye imitators of me." (I Cor. IV.16). "Always bearing about in the body the dying of Jesus that the life also of Jesus might be manifested in our body." (II Cor. IV:10). Was Paul not referring to his own experience in Gal. II, 20; Col. I, 24-29, I Tim. I, 16, and II Tim. I, 12? Paul indeed preached not himself but Christ Jesus as Lord, his Lord, whom he knew in his own experience, an experience ^{which he} ~~to~~ ^{could} ~~never~~ ^{ever} to appeal. And as to Peter, if he did not refer to his own experience in his first sermon he certainly referred to it afterwards in Acts XI and I Peter I, 3-5. In his great zeal for certain aspects of truth, Dr. Machen depreciates or ever disallows other aspects.

But what folly it is to separate doctrine and life! This is the very separation denounced by our Lord (Luke VI, 46-49; Matt. VII, 21; XXI, 28,30), and by James (James II, 14-25). Christianity has not one but two deadly enemies - one is the error of no thinking or wrong thinking and the other is the error of a loveless and unChristlike life.

V. "Reference Blanks, Application Blanks and Information given to Candidates."

I have dealt with this in Chapter V of this statement but am glad here to say a further word about the constant practice of Dr. Machen of setting up contrasts and separations alien to the New Testament. "According to the Bible," he says in this section, "a man is not saved by following Christ; he is not saved by loving Christ; he is not saved by surrendering to Christ; but he is saved by faith. And that is an entirely different thing. If we were saved by surrender, or by following Christ or by love he would be saved by some high and noble quality or action of his own. But when he is saved by faith, that means that he is saved by God and God alone and that the manner by which God saved him is to work faith in him." Yes but faith is not all that God works in him and the work is manifestly not God's work unless it includes both faith and surrender and obedience and love, and faith is not faith that is only opinion and not surrender and obedience and love. All these are God's work and God in His word does not sanction their separation. The fruit of the Spirit is not single. Paul says it is ninefold and the seventh item is "faith", identically the same Greek word that is used elsewhere in the New Testament for "faith." It is wholly unScriptural to separate faith and deal with it as a work of God detached from His whole will for man in Christ.

Dr. Machen goes on, "The means by which God saves him is to work faith in him and to lead him, relinquishing all confidence in his own goodness, just to look at the crucified Saviour and say, Thou hast died in my stead. I accept the gift at Thy hand, O Lord." True, blessedly true, but not all the truth of the New Testament. There is not a word here of the Resurrection. The crucified Saviour was not all to Paul. Note his bold words in I Cor. XV. The Gospel as Dr. Machen states it here and elsewhere (though of course he believes

in the Resurrection with all his mind) makes too little of the Resurrection, and saying faith is not faith in the Crucified Saviour only, it is faith in the Risen Saviour and it is as important to say the latter as the former - Paul said it was more important. (And cf. I Peter III, 21)

And also the man who truly looks in faith to the Crucified and Risen Saviour says something more than Dr. Machen suggests. He does indeed say "Thou has died in my stead, I accept," but he adds:

"Were the whole realm of nature mine
That were a present far too small,
Love so amazing, do divine,
Demands my life, my soul, my all."

VI. "Various Indications of the Attitude of the Board to Secretaries and the Agencies with which the Board is Cooperating."

The particulars here are the Lakeville, Lausanne and Jerusalem Conferences, Mr. Eddy and Mr. Kagawa, Dr. Scott, Dr. Mackay, Dr. McAfee, Dr. Feischauer and Mr. Speer. With the Lausanne Conference, Mr. Eddy and Mr. Kagawa whatever one may think of them for good or ill, the Board has had absolutely no connection. As to the Lakeville and Jerusalem Conferences let any one read the full report of the former and volume one of the latter on "The Christian Message", especially Chapter X, and if he is a fair minded person he will see for himself how completely Dr. Machen has misunderstood or misrepresented these Conferences. In the case of the officers and mission^{aries} of the Board of whom he speaks, he has rendered no just or righteous judgment. In some matters, as of the discussion at the Foreign Missions Conference in December 1952, he speaks in tragic ignorance. In his criticisms of Dr. Mackay he does not truly represent his articles and the statements to which he takes exception can each one be justified with the clearest proof from the New Testament. The truths which Dr. Mackay was presenting, and which Dr. Machen says are "disquieting", are truths taught and enjoined by our Lord and by Paul again and again. Dr. Machen's controversy must be with them. As to his criticism of me I have earnestly and prayerfully sought for its ground. It cannot be in my Christian conviction for I have told Dr. Machen that I hold absolutely to the Christianity of the New Testament, that I believe every word of it and can state my faith in its very words, that if he will show any opinion of mine to be at variance with it I will at once change that opinion. The only substantial points of disagreement which he states in this pamphlet are with regard to the confusion of the "apiritual" and the "supernatural" and with regard to the relation of Christianity to the Old Testament Dispensation. As to the former I can state my view about the supernatural character of Christianity in the words of Dr. Warfield: "The confession of a supernatural God, who may and does act in a supernatural mode, and who acting in a supernatural mode has wrought out for us a supernatural redemption, interpreted in a supernatural revelation, and applied by the supernatural operation of His Spirit - this confession constitutes the core of the Christian profession." I only wish, however, that Dr. Warfield had specifically mentioned, with the name of God and His Spirit, the name of His supernatural Son Jesus Christ. But as to this word "supernatural" it is notable that it does not occur in the Bible and that Paul's contrast is precisely the one which Dr. Machen criticises, namely "natural" and "spiritual." (I Cor. XV, 44, 46; Romans VII, 14; I Cor. II, 14, Eph. VI, 12). As to the relation of Christianity to the Old Testament Dispensation, I have no other view than that which our Lord set forth in the Sermon on the Mount and Paul in the Epistles to the Romans and the Galatians, and as are set forth, one would think unmistakably in the Epistle to the Hebrews.

The real issue, however, I judge, is in the matter of attitude to men of different opinions. Dr. Machen thinks that "three positions are possible and are actually being taken today. In the first place, one may stand unreservedly for the old Faith and unreservedly against the indifferent tendency in the modern Church; in the second place, one may stand unreservedly for Modernism and against the old Faith; and in the third place, one may ignore the seriousness of the issue and adopt a "middle of the road" position." But these are not the only possibilities. The first of these groups is divided into two. They agree in holding to the historic evangelical faith. They agree in condemning indifferentism. They agree in recognizing the seriousness of the issue. But they disagree as to how they shall act to and speak of persons from whose opinions they differ. There are some who denounce not error only but also those who, as they believe, err. They would cast them out of their fellowship with anathema and malediction. There are others who believe that they are following the New Testament view when they bear their witness to what they regard as truth with unreserved and constant utterance, but who would keep as close to those with whom they differ as they can, in the hope of winning them to the truth and in fear of violating our Lord's commandment: "And John answered and said, Master, we saw one casting out demons in Thy name and we forbade him because he followeth not with us. But Jesus said unto him, Forbid him not, for he that is not against you is for you." (Luke IX, 49,50). And there is a lesson for us in the fact that the disciples held fast to Thomas in spite of his disbelief in the Resurrection until he too was convinced.

This does not mean that there are not limits to such fellowship. There assuredly are. But even so the evangelical faith cannot be separated from the evangelical spirit and those who hold the faith must display the spirit, even to those who do not hold it. And the question at issue is not as to the inclusion of non-evangelical opinions or persons in the Presbyterian Church but what shall our attitude be toward those who sincerely hold the confession and the basic standard of the Scriptures and who are members of our own household. The tradition and the law, the spirit and the constitution of our Church forbid the attitude of suspicion and schism toward such brethren.

Let one thing be stated with clear words. My only disagreement with Dr. Machen is at those points where, as it seems to me, he deviates from the teaching and the practice of the New Testament. If he will show me where I deviate from its teaching (as in its practice I know I do, alas how far,) I shall be grateful to him.

VII. "Modernism in China."

All that Dr. Machen has to say on this subject is comprised in two long statements, one by Dr. Albert B. Dodd, a missionary of the Board in China, and the other by Arie Kok, a member of the Netherlands Legation in Peiping. The former deals wholly with books published in China, not by the Board or its missionaries, but by the Christian Literature Society. The only connection of the Board with this Society, whose spirit and service is in no sense fairly represented by Dr. Dodd's statement, is in its lending two of its missionaries to work with the Society. Dr. Watson M. Hayes is also one of its "associate workers." Not a word is said by Dr. Dodd about basic contributions or about a single book written by a Presbyterian missionary. I have a letter from Dr. Dodd sending the material quoted by Dr. Machen. In this letter while

asking that his representation of unsoundness in some mission^{work} should be accepted, Dr. Dodd adds: "I can only ask you to accept my testimony on my word of honor as a Christian gentleman as I have no written proof to offer; nor do I feel called upon without such proof to give names." Such a presentation is not admissible on any basis of equity or under the Constitution of the Presbyterian Church.

Mr. Arie Kok's statement is full of errors. Its most relevant charge is that the Board is cooperating through its missions in the National Christian Council and the Church of Christ in China and that it is supporting "modernist" theological schools in Yenching and Cheeloo Universities. The functions of the missions of our Church on the foreign field and our relation to the Church of Christ in China have been determined by our Church itself through the General Assembly and while the Christian agencies of China may do things we may not approve and may publish statements, as they have done, which we deplore, they are seeking as earnestly as any one can to know and do the will of Christ in China. As to the two theological schools, the missions of the Board are contributing neither money, nor missionaries, nor students to these schools at this time, except a Chinese teacher at Cheeloo.

I have dealt with the main position of Dr. Machen's pamphlet.

One wishes that all the work of our Church at home ^{and} abroad, in every congregation and college and theological seminary were more passionately evangelical and evangelistic both in faith and practice, in word and deed. But one dares to say that the best and truest part of it is in the work of the foreign missionaries, and that they and the cause they represent ought not to be used for purposes of doctrinal controversy in the home Church. That is what Dr. Machen is now doing - using the foreign mission work of our Church, in which he is not a stock holder and to which he advises people not to contribute, as a device for renewing strife and raising issues which constitutionally should be settled as doctrinal issues in accordance with the Constitution of the Church.

Chapter III

January 21, 1933

The Rev. Robert R. Littell, D.D.,
Tioga Presbyterian Church,
Tioga Avenue and 16th Street,
Philadelphia, Pennsylvania

Dear Dr. Littell:

Inasmuch as Drs. Speer and McAfee are on the point of leaving for a Zoining Campaign in the Middle West, they have handed me your recent letters to them with the copy of the Rev. Mr. Monsma's Report to the Presbytery of Philadelphia with the suggestion that I write you some comments thereon which might be helpful to you. Please understand that this is a purely personal expression of my own individual opinion and that no one else, least of all the Board itself, has any responsibility for what I now write.

One can hardly believe that the name "A Report...on the Foreign Missionary Situation..." is justified for this paper which is simply a confused collection of a lot of adverse criticisms of diverse kinds which recurrently push forward from their lonely isolation, emanating largely from certain missionaries that are temperamentally hyper-critical or that have something of a personal nature to promote or that have a grudge against someone (probably their own Mission which overruled them) or that are constitutionally "bad losers" when they are not supported by the majority in the democratic, representative government obtaining in our Presbyterian denomination abroad as well as at home. One is greatly gratified that a minute examination with a fine tooth comb in the hands of a keen critic can find relatively so little that is open to criticism among the thousands and thousands of enterprises, institutions, activities, relationships, pronouncements, reports, speeches, etc. over a period of years of the many diverse personalities that constitute the Board of Foreign Missions, its Executive Officers and its great body of missionaries drawn from all sections of our Church and at work in 16 different countries overseas, including also thousands of National Christian workers in those lands. When the criticisms of the "Report" have subtracted from them those that are mistaken, unjustifiable or misleading, there remains only an exceptionally small residuum that calls for continued corrective effort by the Board and the Missions. To have a work as large, as comprehensive, as complex and as far flung as our Presbyterian missionary enterprise with so few things that the most exacting critics can suggest for reform is to me remarkable.

Turning to the "Report," I venture to make some brief comments which may possibly help you on a number of items:

Page 1, bottom:- "Modernism has fastened itself with a vise-like grip upon our missionary organization as a whole"; that statement seems to be the initial thesis which the "Report" starts out to prove; it is certainly not the conclusion to which a reader is logically led, even assuming the full validity of the many erroneous statements and part-truths presented in the argument.

Page 3, middle ff:- "Our Candidate Secretary" assures me that he has not at any time expressed disbelief in any of the doctrines of our Church. As I

understand it the Auburn Affirmation, it does not deal directly with theological doctrine. He is not "the man who passes upon the qualifications of a missionary" but only one of a large number of men and women of the Executive Council and of the Board's Candidate Committee, who reviews very carefully the qualifications of each candidate. Our Candidate Secretary is, I believe from every point of view, as fine a person as could be secured for this work. Our Missions on the field urge the Board to send only such new missionaries as are temperamentally constituted for constructive Christian cooperation with their fellow missionaries and with other evangelical Christians with whom it is inevitable that they will be associated in some way or other. Our application blank, the result of decades of experience, says, "Harmonious team work is indispensable." This is an added qualification which is a clear plus to sound doctrinal beliefs which are primary and required in every appointee. This question of team work has to do chiefly with cooperation with our own Presbyterian missionaries; within the past year, I recall the issue being raised with two candidates going to areas where there is no other denomination at work.

Page 3, bottom: That "the Leaders of the National Churches in the Far East are largely modernist in their principles and beliefs" is news to me. I know many of them personally. Such a charge should be substantiated in full or retracted, confining the evidence to specified leaders in the National Churches with which our own Missions cooperate.

Page 4: Exception is taken to "a letter" written jointly by our two Candidate Secretaries to the many hundreds of applicants. Enclosed herewith are two copies of that letter, which taken as a whole, gives a radically different impression from the brief extract misleadingly exhibited in the "Report". This criticism of Candidate Secretaries on the basis of one sentence wrenched out of its context seems rather characteristic of the methodology of the whole "Report" and so impairs its reliability.

Pages 4-5: Certain "candidates" are mentioned by name: Mr. Welbon was far short of meeting the requirements. His scholarship was poor, as was also his ability to make effective contacts; he had spent a year in Korea and the Korea Mission did not request his appointment; the Mission knew him well and would surely have asked for him if they wanted him. (In fact Korea missionaries wrote to the Board against his appointment.) A person who has lived within the bounds of a Mission is appointed by the Board only if the Mission within whose bounds he has lived approves such appointment. Furthermore, his friends rated him very low in intellectual ability, capacity for mental growth, resourcefulness, common sense, etc. Of "his stern orthodoxy" (the alleged basis of his refusal by the Board) I never heard until I saw it mentioned in this "Report." A successful Christian Missionary really needs more than merely "stern orthodoxy."

Mr. King: There was no question at all regarding his theology; as he was thoroughly sound in the faith, this question never arose in the discussions. As reported by his professors and his fellow-students, he was admittedly a crank, markedly critical, and decidedly lacking in tact, and lacking a well-balanced life, physically, culturally and socially. As one very conservative referee put it, "He did not have a message -- so far as his life expressed that message." When special money was raised to pay his salary for three years, the Board with some misgivings appointed him. Mr. King wrote that, because of his family situation, he was not able to carry through his agreement to go to the field and he asked to have his appointment cancelled.

Mr. Coray's application reached the Board so late in the year that the appropriation for new missionaries had already been exhausted. Furthermore, there was no opportunity for him and his fiancée to have the customary contacts with the Board and its Officers and to attend the new missionaries' conference all of which were thought to be unusually important in this case because Mr. Coray's early associations had been in the Christian and Missionary Alliance and his fiancée's experience had been

I believe, entirely in the Methodist Church. Moreover, it was thought it would be well for Mr. ~~Corey~~ to have some experience in Presbyterian work in the U. S. A. for contact with Presbytery, Presbyterian ministers, etc. before going abroad. Mr. ~~Corey~~ was assured that the Board would be very glad to consider his application later, after he had secured a year or two of such experience, "with the hope that an appointment might be made at that time." Mr. ~~Corey~~'s letter in reply was very appreciative of the Board's courteous attention and helpful advice; he is now a Presbyterian pastor at West Pittston, Pennsylvania. Certainly these reasons are not "specious in the extreme". If the writer of the alleged "Report" did not know them, he could readily have learned them prior to making public his unfounded charges.

Miss Hendricks: Her conversation with Mrs. McAfee is recalled very clearly by the latter, who asked if Miss Hendricks could work with people with whom she differed. Miss Hendricks replied that she did so with great difficulty, whereupon she was advised to give careful thought to this because she should not be a trouble maker or a divisive spirit on the field. The conversation was of a most friendly nature. I am reliably informed that, in the conversation, there was not (as mistakenly alleged) any reference whatever to "the Virgin Birth". (Moreover, Mrs. McAfee has no official relationship with the foreign missionary enterprise. In any letter directed to the writer of the "Report" it is suggested that the reference to her be deleted.)

Mr. Kerns (not Kearns): While Mr. Kerns's application was in the process of consideration (having been approved by the Executive officers as preliminary to Committee consideration) the Board's Candidate Committee learned indirectly and for the first time that there was some question in the Washington Presbytery regarding his doctrinal beliefs; his application was at once arrested without approval of any kind either by the Board or by its Candidate Committee which makes all recommendations on appointments. On December 14, 1931 Washington Presbytery licensed Mr. Kerns. After that, on December 21, the Candidate Committee recommended and the Board approved his application and made the appointment, conditioned explicitly upon "thorough and hearty endorsement by the Presbytery for ordination and the action of ordination itself." The Presbytery later reported to the Board that its final action was "unanimous and hearty." In other words, as soon as it was learned here that there was a question in Presbytery regarding him, progress toward appointment was immediately stopped by the Board's Candidate Committee, and not begun again until after Presbytery passed him unanimously. Furthermore, the Presbytery unanimously recommended him to the Board as a foreign missionary. Mr. Kerns is doing effective and acceptable work in Guatemala; the "Guatemala News" refers with gratification to Mr. and Mrs. Kerns's very beautiful Christian spirit and sound evangelical faith.

Mrs. Buck: Separately you will receive a copy of a letter and a statement regarding Mrs. Buck that I had already written to Dr. Herrick in response to his request.

Page 5, middle: The Appraisal by the Laymen's Inquiry. "The Board tried to give the impression as though it made light of the thing," is alleged by the "Report". It certainly did not. You personally know how very deeply the Board felt and feels the opposite way. The preliminary statement of the Board (from which quotation is made) was issued about a fortnight before the Report was officially and formally released and explained to the Boards, that is, during the period when the Boards were asked to keep it confidential and not make public rejoinder. This preliminary statement by the Board was put out in an attempt to quiet some of the fears in the Church that had been raised by the violently disturbing publicity "Releases," at the same time playing fair with the request for confidence made of the Boards by the Inquiry. The Board was in a bad dilemma. The "Report" represents unfairly the Board's relationship to the Appraisal Commission. However it is quite true that when the Board previously presented "The Inquiry" to the General Assembly, the Board did cherish good hope regarding its con-

structive helpfulness but has been deeply disappointed. Of the Board's attitude and actions about the Appraisal Report, you are thoroughly familiar.

Page 6, bottom ff: The entire section on "Church Unionism" misrepresents the Board sharply. The implication is utterly un-Presbyterian that any group here in America would have the right or duty to reach across the sea and control the actions of a body of Christian believers who were seeking the guidance of the Holy Spirit. The Committee could challenge the source of information, asking for the names of those who have written and for the data used. Inquiry could be made of official, representative groups in these same areas from which private criticism came.

Page 7, bottom: Reference is made to the "Articles of faith of the Church of Christ in China." The writer of the "Report" understands why these preliminary Articles are "brief"; he also must know many "conscientious evangelicals" of our Presbyterian group who have accepted them and he also knows the full, frank doctrinal statement which the Church of Christ in China published as an informal expression of their common Christian belief. The formal, longer doctrinal statement is to be deferred for a while until the newly organized Church develops an integration and a feeling of unity of all the small and widely scattered evangelical groups which are entering it. The "Report" gives only a minor, and by itself a misleading part of what the Reporter knows of this matter; we placed full data in his hands many weeks ago. I attended the Second Triennial General Assembly of the Church of Christ in China and can testify that we American Presbyterians can be very grateful that the Christian Missions in China have developed such earnest, devoted Christian leadership for the small but growing body of national Christians in China.

Page 8, middle: Educational institutions and policies. Of the "Joint Committee on Leadership training" I can find no information; our Board certainly has no official relation to it nor any representative on it. Our General Assembly has many times recognized the "International Council of Religious Education" with which our own Presbyterian Board of Christian Education is officially connected.

Page 9, middle: Mixed faculties have long troubled the Board which makes constant and persistent effort to secure full Christian faculties which, in a few countries, are practically impossible as yet to secure. A university must have certain courses, say in literature, and there is no Christian (or not enough Christians) as yet qualified to present them. It is always understood that a non-Christian will be employed only when there is no qualified Christian available and that any such non-Christian shall be in sympathy with the definite Christian purpose and program of the institution. In union institutions statements to this effect are very frankly and explicitly included in their Constitutions, and a non-Christian teacher can be engaged only on the conditions above stated and then by formal, special vote by the Directors on the field and by the Board of Trustees in the United States. Steady progress toward all Christian faculties is being made and the Board and Missions will keep pressing along this line for constant improvement. As to the non-Christians in the student body, they constitute a splendid field for evangelism among educated groups of other religions. Such student evangelism is an avowed purpose in each and every institution with which our Board is willing to cooperate; evangelism is a primary purpose of educational work as published in the Board's Manual.

Page 10: Our Board is not, as far as I know, connected with schools in which "no religion shall be taught." It is true that in China religious worship and instruction cannot be required and our Board and Missions are protesting against this government regulation. In spite of this restriction, religious work in schools is going forward very successfully. Our missionaries report that the evangelistic and other religious work last year and during the present year have been as fruitful as before the restrictions were imposed. The enemies of Christianity would be very happy

to have Christian schools closed, as these schools are clearly the source of the powerful leadership of the Christian movement; but we must not play into the hands of the enemies of Christ. The Missions are taking every possible step to have the present regulations modified and in the meantime are carrying on very commendably in view of the many difficulties of all sorts. When schools can be no longer Christian in their character and influence, the Board will withdraw from them. The allegation that we "pour our money into institutions from which Christ has been excluded" is so unfounded as to be dumbfounding and calls for repudiation in the strongest language, or absolute proofs upon which the Board will instantly act.

Page 10, middle: "Our modernist missionaries have come to the Far East and said: 'the religion we come to bring you is not supernatural.'" I cannot believe that a single one of our missionaries ever in his worst nightmare made a remark like that! I certainly know of none that believe it. As this is a positive accusation of the most damaging sort, I think specifications with names and proofs should be demanded. Things like this have been broadcasted before about our missionaries, and when they have been run down there has been absolutely no proof that could be brought against any single one of them. To publish such a fallacy about "our" missionaries is a worse offense than heresy.

Page 10-12: The National Christian Council of China is trying to do a greatly needed piece of work which is extremely difficult. Our Presbyterian General Assembly, U. S. A. has taken many actions, cooperating cordially with National Christian Councils in many Mission lands overseas. For the "Report" to say, on page 11, paragraph 2 that "the Council has constantly sought to stress the elimination of the supernatural in religious thought and practice" is so untrue as to be absurd. Its constant, strong and persistent pressure is in exactly the opposite direction and it is rendering a splendid service for the whole Christian movement throughout China. Our missionaries on the field, cooperating with the Council, are doing everything they can to lift its efficiency to the highest possible level as a vigorous evangelical agency of all the Chinese churches which participate. It is not perfect, (what is?) but it is the best cooperating enterprise of its kind that is possible in China today and is rendering formative, helpful service.

Page 12-13: Our Church and Communism. To refer to the National Christian Council (presumably of China) as an ardent promoter of communism is beyond my comprehension. This is the first time I have ever heard of this charge (and as the Secretary for all our China Missions I hear and see lots of things, and I was in China two years ago). I do know that officers of that Council have been strongly censured for their opposition to communism; in fact, some of them once expressed their opposition in a way that caused Chinese communist sympathizers to try to have the government expel them from China for their political activity.

Page 13, middle: I do not believe that "our Presbyterian Board...lends official backing" to Dr. Sherwood Eddy and Kagawa; but to my mind many worse things could be done than aid Eddy in his virile, student evangelism and Kagawa in his sacrificial devotion to the doctrine that "God is love" which "the disciple whom Jesus loved" thought was orthodox. Eddy and Kagawa are making God and His Christ real and divinely redemptive and vitally reformative to many individuals who become stalwart, fearless and effective and followers of their new-found Lord and Saviour.

Page 13, bottom: Is not the sharp distinction between the church as an organization for the individual and the church as an organism for the group a little too mechanistic? The first Deacons were officials of the organization in order to serve the organism "to alleviate social distress."

Page 14: Just why a city Y.M.C.A. in China is dragged into this picture is beyond me. Why not hold our Board of Education responsible for a moving picture shown

in the Y. at Palm Beach or Seattle? The Y.M.C.A. in Peiping did lease a hall to the movies; the movies abused the privilege and were ejected from the building. Nobody regretted the abuse more than the Y.M.C.A. itself which corrected it. I do not know of any relationship which our Missions or missionaries have with the Y.M.C.A. I told the writer of the "Report" that an occasional missionary in a private capacity might serve (I knew only one who did) on some Y.M.C.A. Committee just as Presbyterian elders in Philadelphia might serve. In either case the Presbyterian service would be constructive and Christian.

Page 15, middle of first paragraph: Any missionary who would "crucify Christ anew" should be named. This whole paragraph assumes unusual knowledge of the view-point and opinion of "the Judge in heaven". Certainly the assertions are not substantiated by the evidence adduced in the "Report".

Page 15, paragraph 2: If the overhead is compared with the total receipts of the Board, the resulting fraction is somewhat less than one-sixth. Furthermore, much of this overhead goes to General Council to pay what the Board is assessed by General Assembly on account of General Council. The overhead is high and we are constantly working to reduce it; it is lower this year and will be further reduced next year. Board officers must spend much time in general denominational work of many kinds and yet Foreign Missions must carry this church overhead. Officers salaries should surely be kept low; but, when you include the cost of rents in New York City (and Secretaries must entertain many missionaries and others), I do not believe a Secretary and his family could function properly in New York on the proposed "\$4,000." Most, and perhaps all, officers of the Board supplement their salary from private resources. Whenever better officers can be secured for the same salary, or equally good officers for lower salaries, the present staff would hand over our jobs con amore: the great desire of our lives is to have Christian Missions carried forward as efficiently and as economically as possible. Dr. Simon Flexner says that a dollar goes farther in Foreign Mission Boards (at home and abroad) than anywhere else in the world.

After reading the self-styled "Report" I saw last night a junk shop filled with discarded what-nots from everywhere all polished up for sale. It reminded me of this "Report" which exhibits a queer jumble of unworthy criticisms gathered from the four winds. Most of it is so mistaken, so unjust, so nebulous and so misleading, both in its amazing statements and in its still more amazing omissions, that I fear that my hurriedly written, personal reactions will be of little service to you.

With warm personal regards, I am

Very sincerely yours,

George T. Scott

Copy to Dr. Cheesman A. Herriok

C O P Y

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U.S. A.

156 FIFTH AVENUE
NEW YORK

Office of Secretary

Summer Letter -1932.

You will rejoice with us that the Board, even in this year, has been able to appoint a splendid group of young people. Sixty new missionaries have just attended the June Training Conference in New York, and by the end of the summer twenty-seven will be in China, nine in India, three in Africa, four in Chosen, one in Japan, eight in Latin America, two in the Philippines, four in Siam and four in Syria.

The group spent three days and a half in New York at the Board headquarters, studying the various relationships with the Board, the Home Church, and the Missions on the field. Then came six days at the Kennedy School of Missions at Hartford, Connecticut, in the Joint Conference for the new missionaries of nine different Boards. Here the general problems and subjects common to all groups were discussed. Two vital questions were raised and answers given. We pass on the questions:-

What do you know about Foreign Missions? What has been accomplished, how was it done, who has done it? These were answered in addresses, round table discussions and personal interviews.

The other question went to the heart of the whole enterprise. The opening address on "Spiritual Hunger and its Satisfaction" and the Round Table on "Sharing Christ as the Bread of Life", began the study of the significance and unique contribution of the Christian Enterprise. What is it we seek to share with other peoples and how do we share it?

How would you answer these questions? One candidate's reply to the first question was that he had not read a single book on Foreign Missions. How could he know that he wanted to be a missionary? He was not sent. This is China year in the Mission Study groups so we are enclosing the leaflet outlining the courses and ~~groups~~ another telling of our Presbyterian Missions in China. Why not organize a study group and begin your missionary work by sharing your enthusiasm with the group.

The second question of the Conference is:- What do we have to share? A student from India, speaking to a similar group of newly appointed missionaries said, "The first question my people will ask you who go to India is, 'Do you know God?' They will not need to put it into words, they will look at you and know". One missionary has said, "Send us missionaries who have real convictions and vital Christian experience, others will not stick, nor will they accomplish anything if they do."

In the busyness of your technical preparation, be sure not to neglect the one essential element in that preparation. Bible study, prayer, devotional books and some real experience in sharing Christ here will be for your spiritual preparation what your classroom lectures, theses and laboratory work are doing for your technical preparation. A study of the Bible by books or by topics such as "The Son of God"; "The Spread of Christianity"; "The Cross in the Bible" have been found helpful. Then there are books like "The Devotional Diary" by Oldham; "Today"; an outline of ~~the~~ Bible readings; "The Meaning of Faith" and others by Fosdick; "Marks of a World Christian" by Fleming. Some have used correspondence courses from the Biblical Seminary and other schools. What have you found helpful? Tell us and let us share it with others.

We are sending our greetings in this way to over a thousand of you studying in Colleges, Seminaries, Medical and other Graduate Schools, as well as to some who are getting a year or two experience before sailing. Why not send us a suggestion as to what would be helpful in the next letter (six months hence). Our very best wishes go to you personally.

Very sincerely yours,

(Signed) (Mrs. Charles H.) Minnie W. Corbett

Lindsay S.B. . Hadley

Candidate Secretaries

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE
NEW YORK

OFFICE OF SECRETARY

Spring letter, 1933.

Dear Friend:

The Report of the Laymen's Inquiry, which is now published under the title, "Re-Thinking Missions" is the book of the year in Mission thinking and planning. The Commission has challenged many details in the Mission work but their unanimous judgment as to the continuance of mission work is stated as follows:- "that these missions should go on, with whatever changes, we regard therefore, as beyond serious question." We are enclosing a copy of Dr. Speer's article "Re-Thinking Missions Examined" which deals with the critical questions raised by the report. Another leaflet, "Presbyterian Missions in the Light of Recent Studies" will be published soon, which we will gladly send to any who care to have it and will let us know.

Certainly two statements at least are of interest to all of you who are thinking of the possibility of mission service. The first is that "the history of Protestant Missions is a story of the influence of personality upon individuals and communities. The selection and preparation of missionaries is therefore the critical point of the entire enterprise, indeed it is not too much to say that upon the quality of personnel, far more than upon any other factor, or all other factors combined, depends the real and permanent success of the missionary enterprise."

Everything depends upon the clarity and thoroughness with which each individual can channel the Spirit of Christ and the love of God both in word and life. It is a tremendous task and we know how many of you are seeking, day by day new insight into His truth and new ways of fellowship with Christ which will make all this possible.

The second grows out of the first. In addition to the "power of a vivid personality", "spiritual excellence and gentle friendliness of their lives", the new missionaries should be capable of "thinking freshly and planning wisely" and meeting with creative minds "the exacting missionary task of today". In addition to the thorough professional or technical training and a comprehensive and effective understanding of the Christian message, there should be a "thorough and impartial study of the history, art and religion of the country, its political, social and economic conditions and the psychology of the people."

Here is certainly a challenge to a mighty task and one for which hundreds of you students are preparing with all the earnestness and conviction which the report calls for.

Of course you will want to know how the Board is making out in this difficult year. We are planning to send out forty-five new missionaries this next summer. This is a real act of faith and, with the decrease in the ability of the church people to give this year, represents real conviction of the necessity for world planning in our Christian program. This number will not make

good our losses as we have an average net loss of about seventy-five to eighty missionaries, or 5% of our total force each year when we include retirements, deaths, and resignations because of health and other causes. There will be, therefore, a net loss of about thirty at the end of the year.

We shall have to disappoint a good many who are making application for 1933 appointments, but on the other hand we rejoice that the Church is making it possible to send this many in response to a few of the urgent requests from the Missions abroad.

Several requests for suggestions of good books have been received. We are sending a few titles. If you want to read along any particular subject or country, just write in and we will furnish titles. If the books are not available locally, they can be secured from our Foreign Missions library by merely paying the postage.

"Christianity and the New World"	- Canon F. R. Barry
"A Faith that Rebels"	- David Cairns
"The Uncut Nerve of Missions"	- Cleland B. McAfee
"The Other Spanish Christ"	- John A. Mackay
"The Finality of Jesus Christ"	- Robert E. Speer
"A Daughter of the Narikin"	- Etsu Magaki Sugimoto
"At Work in India"	- Sir William Wanless, M.D.

We have heard from many of you since our last letter and we hope you will let us know of any way in which we can be of service. With every best wish for the year, we are,

Very sincerely yours,

(Mrs. Charles H.)

Candidate Secretaries

Chapter IV.

Dr. Machen's Address at the Presbytery of New Brunswick, at Trenton, N.J., April 11, 1933

A sympathetic report of this address appeared in "Christianity Today", Mid-April, 1933. The report is only partial and omits much that Dr. Machen said.

With the principle with which Dr. Machen began I am in full accord. It is the elemental principle of our standards, namely, that behind the Confession and the Catechisms are the Scriptures and that they are our final and absolute authority. "If the things that are being said and done by all these persons", said he, "are not in accord with the things written in this book, then we must correct them in loyalty to Christ and the Gospel." Here is a common platform, here the judgment seat. But "all these persons" must include us all, the Church and the General Assembly, the Board and its missionaries, Dr. Machen and his associates - every one of us.

And it is precisely here that Dr. Machen's address filled one with amazement. He criticized the use of phrase after phrase found in the New Testament. "changed lives" (II Cor. III, 18, Rom. XII, 2; VI, 4, II Cor. V, 17; Eph. IV, 24); "the mind of Christ" (I Cor. II, 16; Phil. II, 5) "the teachings of Jesus" (Acts. I., John XIV 26, Matt. XXVIII., 20) (John VI, 36, XV, 7) There surely is the gravest objection to the way these phrases may be used but that is no warrant for objecting to the use of the phrases or to the ideas that lie behind.

"The Mind of Christ" is Paul's phrase but Paul did not use the phrase as Dr. Machen interpreted it, and so far from identifying it with the possibility of hearing Christ speaking, as Dr. Machen did, he used it as indicating the kind of mind we should have today.

Dr. Machen also rejected the idea ~~that~~ "that Christianity is a new religion over against Judaism" Let any one take his concordance and read the New Testament passages speaking of the newness of the Gospel; let him study the Epistle to the Hebrews; let him be grasped by Paul's gospel in Romans and Galatians and Ephesians and he will be dumbfounded by Dr. Machen's views.

Equally amazing were Dr. Machen's words about "Christ in us". It is indeed the Christ of the Bible whom we are to preach but the Bible sets forth not only the doctrine of Christ and the fact of Christ in history but the glorious truth of the indwelling Christ, Christ in us and we in Christ. (John XV, X; XIV, 17, Rom. VIII, 10; Gal. II, 20, IV, 19, Eph. III, 17, Gal. III 11, Rom. XII, 5; I Cor. III, 1, II Cor. V, 17; Gal. III, 27). And that will be poor and unreal preaching of the Christ of the Bible which does not realize and experience and make others feel that the Christ preached is the real Christ of the Bible as set forth in these great and precious words.

Not less amazing was Dr. Machen's treatment of the New Testament teaching about the Kingdom of God and Paul's emphasis on God's wrath in His proclaiming the Gospel. It is not too much to say that he derided those who adhere strictly to the New Testament in both of these respects. He held that we are not to seek the Kingdom of God and its establishment now but must wait for it until Christ comes. Now the teaching of the New Testament about the Kingdom is not easy but Dr. Machen's presentation was in direct conflict with such passages as Matt. VI, 33; XII, 28, Mark I, 14, 15; IX, 1; X, 14, 15, Luke VI, 20, XVII, 21; John III, 5, Rom. XIV, 17; Matt VI, 10, Matt. XIII, 38, Luke XXII, 29, and many others. "Christianity Today" says that

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Dr. Hachen is/ "amillennialist" a believer in no millennium and that is his view. Christ's Second coming is the end of the world. If there is no Kingdom of God on earth until Christ come, or no earth for there to be a Kingdom on afterwards, then the New Testament is a wholly untrustworthy book.

As to Paul's presentation of the wrath of God, it is solemnly true that Paul declared the wrath of God against all sin and that the true preaching of the Gospel must include the preaching of the wrath and the fear of God, and that our present easy-going, easy-thinking, easy-going, easy-going, easy-going, but to represent Paul's Gospel - this alone, or even predominantly, is to misrepresent it. Not once did Dr. Hachen mention the love of God. What was Paul's emphasis? He uses the phrase, "the wrath of God", three times (Rom. I.18, Eph.V. 6, and Col. III.6) He uses the phrase, "the love of God", five times (Rom. V.5, VIII.39, II Cor. XIII.14, I Thess. III.5, Titus III.4) And if, passing by the phrases, one will note the times Paul speaks of love and if one does he speaks of wrath, he will perceive that Paul's Gospel is a very different Gospel from the Gospel which Dr. Hachen set forth at the Synod of New Brunswick. As one listened to Dr. Hachen's doctrine of the Kingdom of God and of the Gospel of Christ as preached by Paul, he wondered whether Charles and Archibald Holm and Thomas Patton were not burning over in their graves.

There was one new and welcome note in this address. One wondered whether Dr. Hachen was ready to join the pre-millennial company of those of us who wait always for the coming of Christ, who take literally the blessed promise of the New Testament, "that this same Jesus who was raised up for you into heaven shall so come in like manner" (Act I. 11) and who are looking every day "for the blessed hope and appearing for the great God and Saviour Jesus Christ". (Titus II.13)

Other statements of Dr. Hachen's address, whether reported in "Christianity Today" or omitted from that report, have been elsewhere dealt with in this pamphlet. There remains one minor matter, some major matters to be referred to.

Dr. Hachen made much of the fact that a Committee of which I am Chairman, representing the missionary boards at work in Latin America had been implicated in making three of Dr. Fordick's books available in Spanish. This Committee expended no money upon the publication of these books. Two of them, "The Kingdom of the Master" and "The Meaning of Prayer" were published by the Methodist Book Concern and "The Meaning of Faith" by David Jarro of Madrid personally! had nothing to do with the matter, but if I had I should have regarded it as no price. I would make some changes in these books but, as they are, they have been of great blessing and help to many perplexed souls and to the cause of Christ in many lands.

The major matters are these three:

1. Dr. Hachen's conception of evangelical Christianity which omits whole sections of the teaching of the New Testament and directly contradicts some of it. This is the gravest matter of all.
2. His departure from the Confession of Faith. He is unwilling to accept its language just as it stands, but insists on editing it by adding adjectives which are not in the Confession and even whole assertions which are not found in it.

He quotes a statement issued by the Candidate Department of the Board to help candidates, which said: "The Church has found during all its years that it can go to the Bible without hesitation or fear to learn its duty in faith and practice, finding its norm always in Jesus Christ who is its ultimate authority. The Bible can always be relied upon in these two vital fields and hence it is called the only infallible rule for this purpose. This does not deny the existence of truth in many places; it locates complete reliability in the Word of God." This is the unquestionable position of the Constitution of our Church. But Dr. Machen says "This is wrong.... The Bible is a book of science and history" and he declared that as science and history it was infallibly true. Now whether the Bible is a book of science and history and infallible as such, as well as our infallible rule of faith and practice, such a doctrine ^{is} not found in the Confession of Faith (Cf. A.A. Hodge, Popular Lectures p. 92) Whatever our views on inspiration and inerrancy may be, we must allow room in our Church for all who abide literally by the view of the Confession and for men like Dr. Francis L. Patton, who wrote in "Fundamental Christianity":

"Conceding now the inspiration of Scripture, you cannot on that account assume that it is errorless. You may say that being inspired it is fair to expect that it will be preserved from error, but this is not evidence. We are accustomed in support of the inspiration of the Bible to cite its accuracy; inspired, let us say, because errorless. It is a different thing, however, to say errorless because inspired. To say that the Bible is trustworthy because of its accuracy is by implication to say that we have the right and power to discern between truth and error. You cannot license Reason to seek truth and deny her right to see error. And it is a hazardous thing to say that being inspired the Bible must be free from error; for then the discovery of a single error would destroy its inspiration. Nor have we any right to substitute the word 'inerrancy' for 'inspiration' in our discussion of the Bible unless we are prepared to show from the teaching of the Bible that inspiration means inerrancy - and that, I think, would be a difficult thing to do.

"This will serve to show how it is that some at the present day are saying that unless the Bible is without error it cannot be trusted for anything, and also how foolish such a statement is. Is there anything in all that is said about inspiration that can show us the exact area covered by inspiration and can tell us how far the mind of the Spirit and the mind of the author were coextensive in the writing of the Bible? Is there anything which assures us that Paul was as much under the influence of inspiration in sending for his cloak at Troas as in writing the Galatian Epistle? Then whatever you may think, however reasonable it is to suppose that the Spirit and Paul were concurrently active and in the same degree in all that Paul wrote, we cannot claim that this is explicitly stated or by fair inference logically deducible from anything said in the New Testament. With the deepest reverence for the Scriptures as the inspired word of God, I am, nevertheless bound to say that differences of opinion on this point must be allowed to exist, as they have always existed, among Christians." (P. 163 f.)

3. The third matter is the question of respect for constitutional procedure and authority. As to procedure I have already spoken, but as to authority, is it right for men to appeal to courts whose jurisdictions and decisions they do not respect? Dr. Machen warned the New Brunswick Presbytery of its incompetence to resist imagined eloquence, and another Presbytery was warned by a friend of his not to hear evidence adverse to an overture similar to Dr. Machen's. When the New Brunswick Presbytery decided against him he sought to have his overture adopted in other Presbyteries where he himself had no standing. The same attitude has been taken toward the authority of the General Assembly more than once. And "Christianity Today", in its report of Dr. Machen's address, sets up the astonishing doctrine that

the citation of the actions of past Assemblies is hazy and indeterminate as bearing on questions of policy and order, and that all that concerns us is what future Assemblies shall do. It is quite true that within the Constitution each Assembly acts for itself but it is preposterous to propose that the Church has no history, no valid tradition, no established principles, that may be abandoned or reversed any year, and that meanwhile may be ignored. However reckless or lawless individuals may be, the Boards and agencies of the Church are bound to carry out the determined policies of the Church. Does "Christianity Today" mean now to regard as inconsequential the actions and deliverances of all past Assemblies? Where did the Confession of Faith itself originate? That was a more ancient Assembly than any which I cited at the Presbytery of New Brunswick. And the adoption of the Westminster Confession and Catechisms as the standards of our Church was an act pure and simple of the Synod of 1729 which preceded and corresponded to our General Assembly. If the actions of past Assemblies are of no authority or consequence but only the actions of future assemblies that become of our own standards and will not the Assembly of 1933, to which "Christianity Today" looks forward to reverse past Assemblies be itself only another negligible past Assembly in a few months? What would Charles Hodge say about such lawlessness? (Of His "History of the Presbyterian Church, Chapter I, page 92, 123 f.) I know full well that "one Assembly is not bound by the acts of another", but I know, too, that there are limits to such independence and that the constitutional decisions of our Assembly stand until constitutionally reversed. I doubt the right of men to appeal to the General Assembly who regard so lightly the judgment of the Court to which they appeal and also their right to defy, as Dr. Machen has done, that our Church and General Assembly are evangelical and yet to make appeal to them to determine evangelical loyalty. Dr. Machen has said that he does not accept the General Assembly's expression of confidence in the Foreign Board. What moral right does he have therefore, to appeal to it for the expression of its lack of confidence? Men cannot play fast and loose with the highest court of the Church in this way.

In these three respects- attitude to the Bible, attitude to the Confession of Faith, and attitude to our government and polity, Dr. Machen's statement at the New Brunswick Presbytery is not true Presbyterianism.

And yet one concluding word. The Presbyterian Church has two marks, narrowness and breadth, the narrowness and breadth of what it believes to be the truth. There is room in it for Dr. Machen and his view and there is room also for others whose views and attitudes differ from his but who stand also upon our confessional standards and within our Constitutional liberties. No one group may exclude the others or claim sole legitimacy, provided we accept and obey the Constitution which includes also the Standards. And such acceptance and obedience, if called in question are not left to individuals to pronounce judgment ^{upon} but are to be determined by the processes of our law.

It follows that the agencies of the Church should be amenable to and representative of the Church, its Constitution, its tradition, its spirit, its complete membership.

Chapter V

A Statement by Mr. Robert E. Speer
to the Presbytery of New Brunswick at its meeting in
Trenton, N.J., April 11, 1933.

Mr. Moderator, Fathers and Brethren:

I am not here to engage in any debate or controversy. I am glad to have come in response to the invitation of the Presbytery courteously supported by Dr. Erdman, Dr. Machen and other members of the Presbytery, to be of whatever help I can to the Presbytery as it seeks to deal wisely and justly with the proposed overture presented to it at its meeting on January 24, 1933, and laid over for action at this meeting today. The simple question is, what action is just and right, for the good of Christ's Church and in accord with the Mind of Christ? My only desire is to try to be of help to the Presbytery in finding and following that Mind.

In order not to be drawn into any controversy and to avoid the temptation of answering any argument that might be made here today in behalf of the proposed overture, I have written out in advance this statement of fact and constitutional principle dealing first with the precise terms of the proposed overture presented by Dr. Machen and then with the general attitude and method of procedure which it represents.

The issues involved are not new. They have been passed upon authoritatively by the General Assembly and they have been discussed at length in correspondence with Dr. Machen in preceding years, beginning in 1926, and especially in 1929 in very extensive communications. They are now presented in the proposed overture to the General Assembly in four sections which should be dealt with carefully and fairly one by one.

I. The first section is that the General Assembly be asked

"To take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands and who are determined to insist upon such verities as the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy Divine justice, His bodily resurrection and His miracles, as being essential to the Word of God and our Standards and as being necessary to the message which every missionary under our Church shall proclaim."

With regard to this proposal four things are to be said:

1. It is unfairly discriminatory. It singles out one of the four Boards of the Church and asks for distinctive action of the General Assembly with regard to it alone. These four Boards stand on precisely the same constitutional basis and sustain to the Assembly

and the Church the same constitutional relationship. It would be unjust and unfair for the Presbytery to ask the General Assembly to act in a discriminatory way with regard to any Board of the Church in a matter of exactly equal applicability and relevance to them all.

2. It rests on implications, assumptions and suspicions which are unfounded and which are especially unfair and unjust at this present time when the Board of Foreign Missions has shown itself to be, and has been gratefully acknowledged in all denominations and all over the world as being the bulwark of our evangelical faith and of the unflinching affirmation of the supernatural gospel of the New Testament as against the theology of the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry.

3. The first clause of this section proposes a calculation of wholly dubious significance and of impossible determination. It asks the General Assembly "to take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands." It does not define what the "danger" is or what is the proof of "awareness" or how it is to be determined whether any particular individual is "fully" or only partially aware. There are many different dangers and many different ways of displaying one's attitude toward them and many different judgments as to the best way of meeting them. The proposition here expressed is neither clear nor competent.

4. The remainder of this section embodies identically the principle of two overtures which were fully debated and authoritatively determined by the General Assembly of 1924 at Grand Rapids of which Dr. Macartney was Moderator and Dr. Machen a member. One of these overtures was from the Philadelphia Presbytery and proposed for application to all the Theological Seminaries, the General Council, the Boards and every other agency of the Church, the principle which is here proposed again. The other overture to the same effect, but limited to the Board of Foreign Missions, was sent up by the Presbytery of Seattle. The first of these was dealt with by the Judicial Commission which presented a full judgment closing with these words - "It is therefore the judgment of the Judicial Commission that the overture in question proposes action by the General Assembly which would impose doctrinal tests upon ministers and elders which are unconstitutional, and for this reason no action should be taken thereon by this General Assembly and it is so recommended." This judgment was confirmed by the Assembly. The other overture was referred to the Committee on Bills and Overtures, of which Dr. Maitland Alexander was Chairman, and the Committee reported advising that no action be taken and the Assembly so ordered. The overture now before the Presbytery of New Brunswick proposes, therefore, what the General Assembly of 1924, by two separate actions, disallowed.

II. The second section is that the General Assembly be asked:

"To instruct the Board of Foreign Missions that no one who denies the absolute necessity of acceptance of such verities by every candidate for the ministry

can possibly be regarded as competent to occupy the position of Candidate Secretary."

The present Candidate Secretary of the Board to whom this proposal evidently refers was for six years a missionary of our Church in North China. In his ordination vows he answered the constitutional questions in the affirmative and he answers them so now. He was obliged by threatened tuberculosis to return to America and worked for three years as a home missionary in the Southern mountains. In pursuance of its policy to have a young man as Candidate Secretary, not too far removed from the young men and women of the colleges and seminaries, the Board called him to this service in 1926. He has since rendered most efficient and devoted service in this capacity and as a speaker among the churches. He does not select or appoint missionaries. All candidates are passed upon by a special committee of the Board as well as by the full Executive Council of the Board and all appointments are made directly by the Board itself.

With regard to the Candidate Secretary personally it is to be said that he is an ordained minister in full and regular standing in one of the Presbyteries of our General Assembly and that the only appropriate and constitutional method of impugning his standing in the Church is by the process prescribed by our form of Government. Any other method is explicitly disapproved by our Constitution and by the actions of the General Assembly. The question that is raised here is not the question of the proper qualifications of foreign missionaries. We will come to that in a moment. What is involved here by indirection is the very principle passed upon by the General Assembly of 1924.

The Candidate Secretary, Mr. Hadley, knew of my coming here today and of the overture proposed to the Presbytery and of his own accord he wrote me a letter from which I quote these words:

"There has never been any suggestion of compromise as to the Evangelical basis of judgment of our missionary candidates. The responsibility for the Ministerial group rests with the Presbyteries. The Executive Council and the Candidate Committee of the Board have exercised the greatest care in seeking a vital evangelical faith and conviction on the part of every new missionary appointed, as you can testify.

"As for my own position I am sure you know that I am a conservative in theology. In my ordination vows before the Presbytery of Geneva in 1908 I affirmed my belief in the Scriptures as the Word of God, the only infallible rule of faith and practice; in Jesus Christ as the Eternal Son of God who became flesh and dwelt among us; that He was born of the Virgin Mary, died for our sins according to the Scriptures; rose from the dead on the third day; ascended to Heaven and ever liveth to make intercession for us.

"I have never departed from this position nor from my conviction that it is the only real motive for, and foundation of our great missionary work at home and abroad."

The ultimate purpose which all of us must have in view is the securing of an adequate body of true missionaries, men and women who truly believe and truly live the Gospel of our Lord and Saviour as set forth in the Standards of our Church. But how shall these qualifications, doctrinal or otherwise, be determined and where, if questions arise, does the authority and responsibility reside for their decision. The law of our Church and the repeated actions of the General Assembly answer these inquiries clearly:

Moore's Presbyterian Digest 1878, p. 659. "Boards have no authority to sit in judgment on Ministers:"

"a. In answer to the questions propounded by the Presbyteries of Union and French Broad, the Assembly would say, that though they do not recognize in the Board of Missions the authority to sit in judgment upon the orthodoxy or morality of any minister who is in good standing in his own Presbytery, yet, from the necessity of the case, they must exercise their own sound discretion upon the expediency or in expediency of appointing or withholding an appointment from an applicant, holding themselves amenable to the General Assembly for all their official acts.
1830, p. 290."

"b. In all questions touching ... the character of ministers, the Board of Home Missions, in cases of difference between itself and the Presbytery, should abide by the final judgment of the Presbytery.
1883, p. 644."

Repeated Assembly action have declared this to be the law of the Church. See Minutes 1837, 1856, 1869, 1882. See Hodge's "What is Presbyterian Law," pp. 116, 233, 413, 427.

As far as I remember this issue arose first in the experience of the Board of Foreign Missions, in 1893 in connection with a very difficult case and the Board, under the leadership of Dr. William M. Paxton and Dr. Robert Russell Booth, took the following action:

"The Board has but one rule in reference to cases involving doctrinal or ecclesiastical questions: namely, to refer them to the Presbytery to which the missionary concerned belongs. In the only similar case which has occurred in the last twenty years, the question of the doctrinal views of the missionary concerned was simply referred to his Presbytery. This rule should exempt the Board from all difficulties and discussions in such matters. It regards its function as that of an Executive Body charged with the propagation of the Gospel under the direction of the General Assembly, its missionaries being subject to their Presbyteries in all doctrinal or ecclesiastical matters."

In 1902 the question emerged again and Dr. Paxton set down in writing the views which he held, as follows:

"The General Assembly has committed the choice of ministers for the missionary field into the hands of the Presbytery and our Board of Foreign Missions. It assigns to each body its own special work. The Board of Missions is, first, to investigate the piety; second, health; third, the aptitude of the applicant.

"The Presbytery is charged with the work of investigating, first, the piety (this being so important it is given to both bodies); second, the scholarly attainments; and thirdly, the orthodoxy of the applicant.

"Each of these bodies has its own work, and the order in which it is to be done has been settled by custom. First, the student indicates to the Board of Foreign Missions his desire to be appointed as a missionary; the Board should then perform its work of examining into his health, his piety and his aptitude. This done, they should report to the Presbytery the name of the student, the result of their investigations and their recommendation to the Presbytery to proceed with its work in examining and endorsing the student. If this is satisfactory, they should report to the Board that they are satisfied, and that the way is clear to proceed with the applicant's appointment. This completes all the preparations, and the ordination can be completed at some future time.

"This will make the steps perfectly clear, and prevent any complication between the Board and the Presbytery. It will, at the same time free the applicant from any anxieties of mind, which I have known sometimes to affect the health of the student seriously.

"I have often felt anxious about our students who had given in their names as candidates, and become very discouraged by the long delay between the action of the Board and the Presbytery.

"This plan also will readily discover any theological deficiency or error in the student; and it will only make anxious the minds of those who are conscious of false opinions, whilst orthodox men will have no anxiety whatever about their acceptance.

"It seems to me that if this plan, as originally intended, is carried out, there need be no conflict whatever between the Board and the Presbytery."

This view was adopted by the Board and approved by the General Assembly of 1903 and again by the General Assembly of 1905 in the following explicit action:

"On the clear understanding that the phrase 'general fitness' includes those matters lying on the borderland of doctrinal belief which, while not affecting doctrinal soundness and therefore not ordinarily coming within the scope of Presbyterial inquiry, may seriously affect a man's fitness for the foreign field, we approve the Board's declaration of policy and methods as to the theological qualifications of missionaries, which is as follows: 'The Board reaffirms its adherence to the

principle set forth in its action of May 6, 1902, that it has no ecclesiastical functions, and that all questions relating to ministerial standing or soundness in the faith must be authoritatively and finally settled by the Church courts. Accordingly in any case where evidence is brought before the Board tending to show a doctrinal unsoundness on the part of a ministerial appointee or candidate, it shall be promptly referred for investigation to the Presbytery to which he is responsible. The Board, however, while affirming the principle of the exclusive jurisdiction of the courts of the Church in matters of orthodoxy, does not consider itself precluded thereby from reconsidering at any time the general fitness of an appointee for the arduous and responsible service of the foreign missionary, and of assuring itself by proper and reasonable inquiries of his probable usefulness in the field. The Board directs that this action shall be especially reported to the next General Assembly for approval, modification or reversal.'"

The Board has sought to act with the most conscientious care in this matter. In the case of all unordained missionaries who are not passed upon by the Presbyteries it asks the essential questions itself and seeks help from pastors and church sessions. In the case of ordained men it does not take its responsibility in any perfunctory way but seeks carefully and faithfully to secure a body of godly and devoted men who are well grounded in the great fundamental convictions of the standards of our Church and who will preach the full, glorious Gospel of the New Testament. And the Board would retain no Candidate Secretary who did not represent its mind and the mind of the Church in this regard.

III. The third section of the proposed overture is that the Assembly be asked

"To instruct the Board of Foreign Missions to take care lest, by the wording of the application blanks for information from candidates and from those who are asked to express opinions about them, or in any other way, the impression be produced that tolerance of opposing views or ability to progress in spiritual truth, or the like, is more important than an unanswering faithfulness in the proclamation of the gospel as it is contained in the word of God and an utter unwillingness to make common cause with any other gospel whether it goes under the name of Christ or not."

I have brought with me a full set of blanks now used by the Board in the selection of the missionary candidates and they are here for the examination of the Presbytery. I will quote all the questions in them relevant to this section of the proposed overture:

1. What does Jesus Christ mean to you personally?
2. What place and meaning has prayer in your life?

6. What is your attitude toward the statement that the supreme and controlling aim of foreign missions is to make Jesus Christ known to all men as their Saviour and Lord?
8. What is your attitude toward the view that missionaries frankly and without apology should seek to persuade men to become disciples of Jesus?
12. What would be your general method of approach to the adherents of other religions?
29. From your experience how easy have you found it to accept and help to carry out the decision of a majority, even if the decision is contrary to your own opinions?
30. What, if any, reservations have you with regard to leaving the decision as to the type and location of your work to the local Mission authorities?
32. What reservations would you have in complying with a request to give up personal habits which might be felt to lessen your influence on the mission field (with the general community, Christian community, fellow missionaries)?
33. Please write on the separate sheet provided herewith, a statement giving (a) a brief sketch of your life; (b) your Christian experience and religious development; (c) your motives in seeking missionary appointment; (d) the content of your Christian message. (This statement must accompany your application blank).

Also on a separate blank:

29. What Bible training have you had?
45. What do you personally think of Jesus?
46. In what ways have you helped others to a personal commitment to Jesus Christ?
47. What is your practice in personal prayer?
48. Describe your use of the Bible for devotional reading?

As to the content of the candidate's Christian message the candidate is advised that - "This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address or by personal contacts, or by both. It is of the utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

As you will observe there are no questions here or elsewhere in these blanks conveying the impression or justifying the implications of the overture. Dr. Machen has in mind blanks used in the past on which for years and years was the following question: "Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary

to your opinions?" and the questions still asked of the references given by the candidate with regard to the candidate's "Christian character, vital religious experience, spiritual influence on others, desire to progress in spiritual truth and eagerness for Christian service." Surely there is no warrant in these natural and proper questions for the implications of the overture. They suggest nothing more than is again and again enjoined in the New Testament.

Perhaps it will help you to enter the joyous reality of this glorious enterprise and its Christian worthfulness and unity to have some of the statements which missionary candidates present. I have brought four or five of these, not picked out for the purpose but actually the first ones in order which came to my desk after the receipt of the Presbytery's invitation, and shall be glad to read them to the Presbytery, as showing the type of candidate applying to the Board.

IV. The fourth section of the proposed overture to the Assembly is as follows:

"To warn the Board of the great danger that lurks in union enterprises at home as well as abroad, in view of the widespread error in our day."

There are dangers in union enterprises, whether matrimonial, political or religious. But there are dangers outside of them as well. And there are times when the safety of union is greater than its dangers. None of us who know the joy of the perfect love which casts out fear give any reckoning to its dangers. In our national life no doubt there are dangers in the union of these states but there are vastly greater dangers in their disunion. I rejoice that my great-great-grandfather voted in the Pennsylvania Convention for the adoption of the Constitution of the United States and the creation of our nation in the face of the opposition of his constituents who feared the great dangers that lurked in the American union.

There are dangers in church union, and there are unions in which our Church and its Boards cannot join, but the principles and the policy of the Church are clear as daylight and have been for generations. The Constitution of the Church lays the ground for all true cooperation and union in its noble definition: "The Universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to His laws" (Form of Government, Chapter II, par. 2). In 1887 in response to a communication from the Commission of Conference on Christian Unity of the Protestant Episcopal Church, the General Assembly took action (1) accepting "as clear presentations of the position of the Presbyterian Church on Church union and unity" two overtures from the Presbytery of New York and New Brunswick, the latter closing with the following resolution:

"Resolved, That a Committee of -- be appointed to confer with any similar Committees that may be appointed by other Christian Churches, which receive the Holy Scripture as the

infallible Word of God and look for salvation to Christ alone, to consider what measures are practicable to exhibit and promote the unity of the Church of Christ and to secure cooperation in efforts to advance the kingdom of our common Redeemer, and to report to the next General Assembly."

(2) accepting, in the same way, the following report of the Committee on Bills and Overtures; while overruling its recommendation that the Assembly decline to appoint a Committee to meet the Protestant Episcopal Commission,

"We recommend that the General Assembly express its cordial sympathy with the growing desire among evangelical Christian Churches, for practical unity and cooperation in the work of spreading the Gospel of Jesus Christ throughout all the earth.

"We also recommend that the General Assembly proclaim to the Christian world their statement of the principles whereby, in its judgment, practical Church unity can be realized and maintained.

1. All believers in Christ constitute one body; mystical, yet real, and destined to grow into the fulness of Him who filleth all in all.
2. The Universal Visible Church consist of all those throughout the world, who profess the true religion, together with their children.
3. Mutual recognition and reciprocity between the different bodies who profess the true religion, is the first and essential step toward practical Church unity."

(3) and officially replying to the Protestant Episcopal Church as follows:

"The General Assembly of the Presbyterian Church in the United States of America, now in session at Omaha, Neb., have received with sincere gratification the 'declaration' of your House of Bishops; and your request under it for a brotherly conference with us and with other branches of the Church of Christ, 'seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.'

"The General Assembly are in cordial sympathy with the growing desire among the evangelical Christian Churches for practical unity and cooperation in the work of spreading the Gospel of our Lord Jesus Christ throughout all the earth; and they respond to your invitation with the sincere desire that the conference asked for may lead, if not to a formal oneness of organization, yet to such vital and essential unity of faith and spirit and cooperation as shall bring all the followers of our common Lord into hearty fellowship, and to mutual recognition and affection, and to ministerial reciprocity, in the branches of the one visible Church of Christ, working together with Him in advancing His kingdom upon earth."

This Committee on Church Unity thus established was the real beginning of the General Assembly's Department of Cooperation and Union.

This same Assembly urged the establishment of "independent national Churches holding to the Reformed doctrine and the Presbyterian polity on foreign fields," and urged the development of union Presbyteries and the dissolution of Presbyteries of "our Assembly as rapidly as this can wisely be done." (General Assembly Minutes 1887, pp. 23,24).

The General Assembly of 1905 took four distinct actions on the subject of union on the foreign field, sanctioning the union of our Church with three others in Korea and declaring generally -

"Very commendable are the courage and the high spirit of consecration manifest in many places already ripe for it, in a readiness to enter into proper union movements leading to the much desired development of native resources and organization, which the conditions of the times imperatively demand. We greatly rejoice in their spirit of Christian fellowship and cooperation. (General Assembly Minutes 1905, p.120)

"We also receive with great gratification the report of the Board's action concerning the Union Movement in Korea, which is formally endorsed in a subjoined recommendation. The logic of present day providences in Mission lands is leading inevitably toward national churches, as the best possible method of reaping the ripening harvest. It would surely be contrary to the spirit of Christ and New Testament precedent to build such national churches on the foundation of our own divisions, of whose occasions even we ourselves have been largely healed." (p. 121)

Other Assemblies went far beyond this in their deliverances with regard to organic union at home, but I will cite only a few of the declarations regarding cooperation and union abroad. In 1900 the General Assembly specifically approved the statement: "The object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build upon Scriptural lines, and according to Scriptural principles and methods, the Kingdom of our Lord Jesus Christ. Where Church union cannot be attained, the Board and Missions will seek such divisions of territory as will leave as large districts as possible to the exclusive care and development of separate agencies. It is believed that in other regards, also, missionary comity should be given large range; (1) Salaries of native workers should be so adjusted among Missions as not to introduce an element of dissatisfaction among the workers of any Mission, or to tempt them away from the Mission with which they are connected. (2) Each Mission and the Churches connected therewith should recognize the acts of discipline of other Missions and the churches connected with them. (3) In cooperative educational work, and especially where the schools of one Mission train helpers for other Missions, the latter should render some compensatory service. (4) Printing establishments are in many

Missions required by the missionary work. Such should not be unnecessarily duplicated. The printing establishment of one Mission should, if possible, be made to serve the needs of all others in the same territory. (5) A hospital invariably opens wide opportunities for evangelistic work. Until these are properly utilized, or it is not judicious or economical to establish other hospitals, the results of whose establishment will be to multiply further unutilized spiritual opportunities. (6) Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed, and to which all mission effort should contribute."

In 1905 the Assembly 'noted with satisfaction the readiness of the Board to give cordial response to appeals from the Mission stations for endorsement of reasonable union movements properly conserving essential truths.'

In 1914 the Report of the Committee on Christian Cooperation and Union which was adopted by the Assembly noted as worthy of special mention that "the Christian workers in the foreign field are far in advance of those in the home field in the realization of unity and of cooperation." (Minutes 1914, p.27)

In 1916 it was voted "that the Assembly reiterate its hearty approval of the Board's policy to promote comity, cooperation and union in all practicable ways, thus avoiding denominational overlapping and the undue multiplication of agencies in a given field, but using men and money to the best advantage."

In 1924 the whole question of cooperation and union on the Mission field was thoroughly discussed by the Standing Committee on Foreign Missions, under the chairmanship of Dr. MacLennan and with the advice of Dr. Robert Dick Wilson, and the Committee unanimously recommended and the Assembly unanimously voted that "the policy established by past General Assemblies, in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Mission work" should be "loyally maintained", adding the provision, wholly acceptable to the Board and in full accord with its principles and policy, "that the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing should withdraw from further participation."

The proposed overture mentions one set of dangers. There is another set. From both of these our Church and its Boards should hold aloof. There are the dangers of union with unevangelical forces. And there is the danger of disunion among men and women of a true common evangelical faith and love.

I have tried to deal fairly with the terms of the proposed overture. I believe that both in form and in content it contravenes the Constitution and traditions of our Church, and that the Presbytery

of New Brunswick should not transmit it to the General Assembly. But I welcome this opportunity to go further and to speak with kindness and courtesy but still with earnestness and deep concern regarding the suspicions and distrust which the proposed overture expresses and the methods of meeting the great needs of the Cause of Christ today which it illustrates.

First, I wish I could persuade any who are in doubt, as to the true evangelical fidelity of the Board of Foreign Missions and of the foreign missionaries of our Church. I believe that both the Board and our missionaries have throughout our whole history faithfully represented the mind and heart of our Church and that they faithfully represent them today. I would recall the Statement which the Board issued on November 19, 1923, and its unequivocal declarations:

"All the members and officers of the Board clearly understand that having been appointed by the General Assembly as the authorized agency to represent the whole Church in its foreign missionary work, they should discharge the obligations imposed in entire obedience to the instructions of the General Assembly, and in full loyalty to the Standards of the Presbyterian Church, and the whole system of doctrine contained therein. In these and in all other respects the Board has sought to administer the trust laid upon it by the General Assembly with absolute fidelity, and it is determined to hold this trust inviolate. The members of the Board are amenable in the matter of their fitness for service on the Board not to the Board but to the General Assembly, which is the sole judge of their competency. In case of misunderstanding or misapprehension members or officers of the Board concerned stand ready to give full account to the Church.

"All missionaries, prior to their appointment, are asked the following questions:

- 'Have you any religious views which you believe to be at variance with the teaching of the Presbyterian Church?
- 'Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?
- 'Is it your purpose to make such efforts the chief feature of your missionary career, no matter what other duties may be assigned to you?
- 'Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?
- 'Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?'

"No missionaries are appointed who cannot satisfactorily answer these questions. After appointment, all missionaries

are amenable to the missions to which they belong, and all ordained men to presbyteries as well. The Board has considered every definite complaint regarding missionaries, and has not found a single instance of unfaithfulness. If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way. While the Board is not an ecclesiastic body and cannot trench upon the jurisdiction of presbyteries over anyone's ecclesiastical standing in the Presbyterian Church, the Board is the judge of the qualifications of missionaries, and it deems sound views of the Gospel a vital qualification. The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries; and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration.

"Regarding union enterprises, which are said to be opening the door for unevangelical teaching by missionaries of other denominations, the demand for them has come from the field. The overwhelming need for colleges, seminaries, and medical schools, and the lack of funds to equip and maintain separate denominational institutions impelled our missions to join forces with other denominations in the interests of economy, efficiency and Christian unity. The Board calls attention to the facts: (1) That such union effort has been repeatedly and explicitly approved and advised by the General Assembly; (2) That the whole policy was carefully reviewed and reaffirmed by the Post War Conference of Missionaries in 1920, was referred to and unanimously concurred in by the 26 Missions at their annual meetings, and was then reported to and ratified by the General Assembly of 1922; (3) That such unions have been entered into only with sister evangelical churches which are recognized as such by the General Assembly; (4) That each case of union was reported at the time to the General Assembly. When a question arose regarding Chosen Christian College, the Assembly made an investigation through a special Commission which, after an inquiry extending through a year, reported unanimous approval of the institution to the General Assembly of 1921, which unanimously adopted the report; (5) That whenever difficulties and problems doctrinal or otherwise arise in connection with these institutions, it is the policy and purpose of the Board to take them up with the institution concerned and the Boards of the other denominations associated in it. If agreement cannot be reached on a strict evangelical basis, the Board will recommend withdrawal from further participation.

"The Board makes these statements in the hope that they will clear away any misapprehension that may be in the minds of some of the friends of missionary work. The Board entreats

the churches in the name of the General Assembly whose agency it is, in the name of faithful missionaries whose life work is menaced, and in the name of our Divine Lord and Saviour, to remember that withholding or diverting gifts penalizes not the members of the Board but the devoted missionaries and their work. It expresses the confident expectation that all Presbyterians who are loyal to the Church and to the great task that Christ has laid upon it will enlarge their missionary offerings so that the deficit may be completely wiped out and the needs of the work may be met."

Where the Board stood in 1923 it stands today. Its last declaration on March 20th, 1933, supplementing its declaration of November 21, 1932, regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, was as follows:

"(1) That these Chapters (I-IV of the Report) do not conform to the fundamental aim of foreign missions as expressed in the Manual of the Board as follows:

'The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate so long as necessary, with these Churches in the evangelizing of their countrymen, and in bringing to bear on human life the spirit and principles of Christ.'

"(2) That the Board affirms its loyalty to the Standards of the Presbyterian Church and maintains the absolute finality, sufficiency, and universality of the Gospel of Christ.

This statement was adopted unanimously."

Ten years ago these same questionings which are implied in the proposed overture were abroad. At that time a member of the Presbytery in Illinois proposed an overture to the General Assembly with regard to Dr. George Alexander, who was then a member of the Board, asking for General Assembly action regarding him. This brother had no immediate knowledge of Dr. Alexander nor Dr. Alexander of him, but believing him to be a true Christian man, Dr. Alexander wrote telling him what he believed on the points which had been raised:

"At fourscore a man must take short views of the life that now is and seek to be not only at peace with God but, if possible, in perfect charity with all mankind...."

"I was ordained to the ministry in the Old School, Presbyterian Church, January 20, 1870...."

"I believe the Scriptures to be the word of God, the only infallible rule of faith and practice. I believe Jesus Christ to be the eternal Son of God, who became flesh and dwelt among us. That he was born of the Virgin Mary,

died for our sins according to the Scriptures, rose from the dead on the third day according to the Scriptures, ascended to Heaven, and will, in His own time, return to be our Judge.... The doctrine of the Virgin birth is to me very precious."

The brother to whom Dr. Alexander thus wrote at once withdrew his overture.

At the same time there were questionings regarding missionaries. Five Presbyteries sent an identical overture to the Assembly of 1921. These were referred to the Standing Committee on Foreign Missions which reported that "having heard all representatives of such Presbyteries as wished to appear before the Committee, and also having carefully examined all the material brought before us, your committee is gratified to report that it finds nothing to disturb the confidence of the General Assembly in the Board of Foreign Missions and in the great body of its loyal Christian missionaries." And the Assembly adopted this report.

Some years ago Dr. J. Wilbur Chapman and Dr. Ford C. Ottman after a trip around the world reported that they had found grounds for concern as to the position of some missionaries. Dr. Chapman had been a member of the Board and it at once invited him and Dr. Ottman to meet with it and to name any of our Presbyterian missionaries who might have occasioned their concern. They at once declared that there were none, that they had reference to no one in the Missions of our Church. In 1923 Dr. Robert Dick Wilson visited Japan, and Korea and China and also reported as Dr. Chapman and Dr. Ottman had done. The Board at once conferred with Dr. Wilson and he made the same declaration as the others. At the General Assembly of 1924 Dr. Wilson was a member of the Committee on Foreign Missions of which Dr. A. Gordon MacLennan was Chairman, and which contained a number of the most conservative ministers of our Church. Dr. Wilson testified before the Committee to the evangelical faithfulness of our missionaries and Dr. MacLennan reported among the resolutions of the Committee, which the Assembly adopted unanimously, "That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field and that they be requested to continue to exercise the most scrupulous care in this regard."

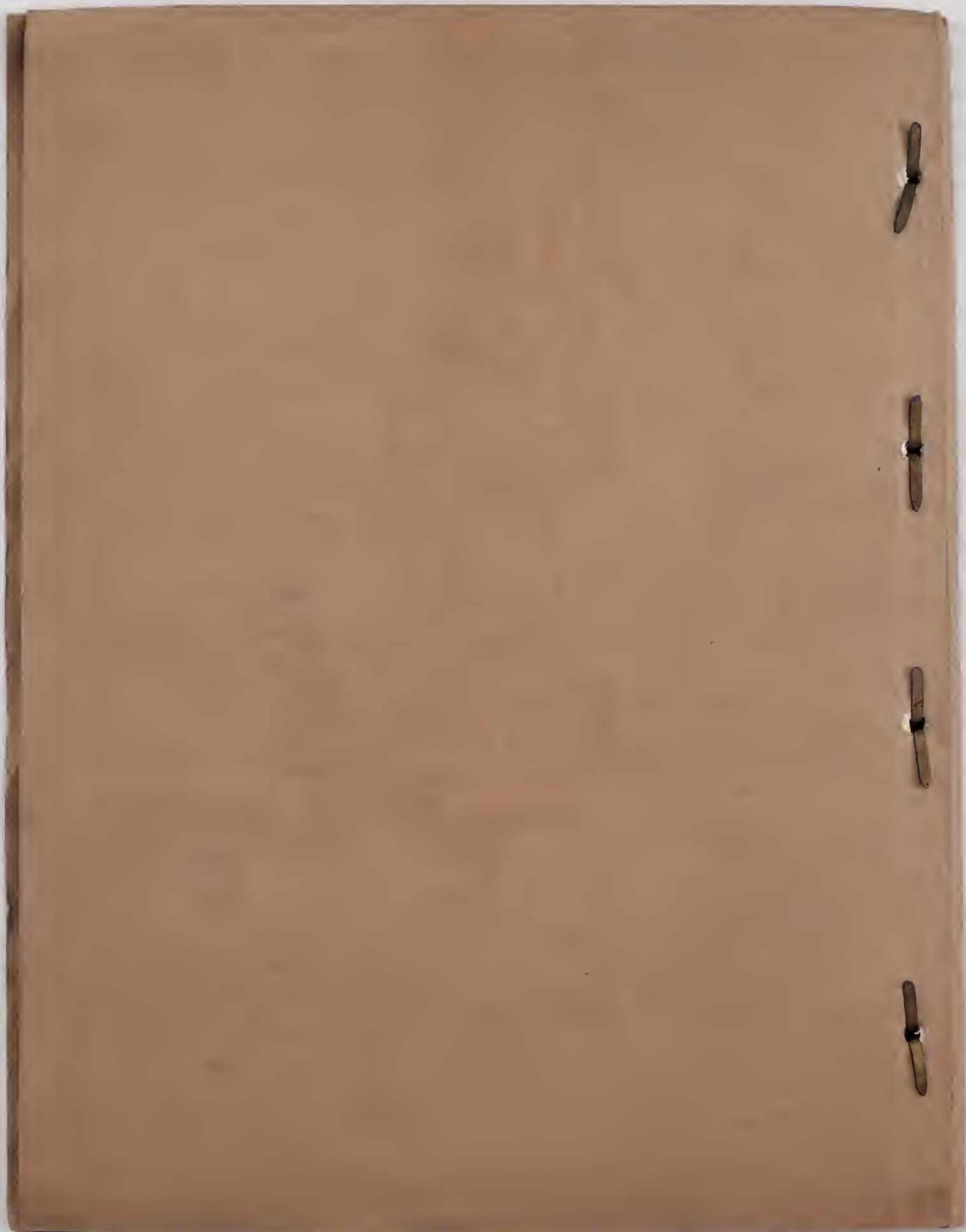
I would repeat the declaration of the Board in 1923: "If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration."

In one respect this statement must be qualified. There are two instances out of nearly 1500 which are giving the Board concern, but it has strong hope that in each case the issue will be such as to glorify Christ by the winning and not the losing of lives.

Lastly, I wish I could win Dr. Machen and those who are of his mind to believe that our unities so vastly outweigh any disagreements that we ought in mutual, trust and real brotherly love to be working together for the one great end, in the service of our Divine Lord and Saviour. Not by suspicion and strife but by confidence and concord is the great work of our Redeemer to be done in the world by us who love Him, who believe in Him and His Cross and His Resurrection, and who have no desire except to know and teach His truth and to do His Will. I do not see how anyone can write out word for word, as I have just done in preparation for this statement, every passage in the New Testament dealing with the ideas of "variance", "strife", "contention", "division", "schism", "separation", "concord", "peace", "unity", "brotherly love", and weigh their sacred teaching, without hearing the clear admonition of Our Lord that we should stand together and work together in Him in the unity of His faith and love. What we need today is not conflict and division among us who hold this common faith but a united front against all that is opposed to Christ and His Gospel. Dr. Machen has shown us the kind of work that our time needs in his books on "The Origin of Paul's Religion," and "The Virgin Birth." It was by the latter that we were able to help one of our candidates who came rejoicingly, by the aid of it, to a rich faith in the One Supernatural Lord. And in such positive declarations of the great affirmations of the Gospel there is unity and peace. Here is the answer to the question of which Dr. Machen has written in beautiful words:

"Is there no refuge from strife? Is there no place for refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passions of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

That house is our Father's house wherein we dwell together in love and faith as brethren.



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ADDRESS OF
MR. EDWARD S. BERRY
PRESIDENT

THE PRESBYTERIAN SOCIAL UNION,
PRINCETON-UNION TRUST BUILDING,
PHILADELPHIA, PENNA., JANUEN 25th, 1921

(Revised and enlarged by some quotations and statements for which
there was not time in the spoken address)

SUBJECT: "ARE THE MISSIONARIES IN CHINA TEMPORARY?"

MR. BERRY: Mr. President and Gentlemen, I thank you very much for this opportunity which the justness of this Union has so promptly provided for a statement in defense of the missionary body in China. I suppose that this is the first time in the history of this Union that such a defense has been deemed necessary. My mind goes back by way of contrast to what I think was the first meeting of the Union at which I was ever invited to speak, many years ago, when the Union met in the Bullitt Building. The other speaker of the evening was the late Col. Charles Denby, who had been for many years American Minister in China, appointed under one administration and retained under others of varying political complexions. There were few men in the world outside of the missionary body, itself, who knew China and the missionary group in China as well as he. He owed his own life to the skill of an old Medical Missionary, Dr. Kerr of Canton. He spoke that evening of what he, himself, knew. After he had spoken, it was not necessary that any one should add a word, least of all in defense of our missionary representatives in China. In fact, he spoke so long there wasn't a chance to add a word, for some of you may remember he spoke for two full hours, and I had a chance to speak for only three or four minutes at the end. A few more minutes than that will be necessary, this evening.

Perhaps, it is well that some weeks have passed since the address of Dr. Thomas on January 17, 1921, which we all have in our minds. We can now temperately try to draw from it whatever good there may be in it for us all and for the cause. Also, no doubt, some evil has been done as well, because, in general disproportionate statements of that character, the wrong falls upon the just as well as upon the unjust in its consequences. There were men in this group who were overheard at the end of that meeting saying to one another as they were going out, "Well, we will never give another dollar to foreign missions." That sort of result is evil in itself and an evil to the men who are capable of it. I have a letter here also that came to Miss Hodge, President of the Women's Board of Foreign Missions, from one of the Women's Missionary Societies in this City. It is pathetically illustrative:

"We, the Women's Missionary Society, decided at our annual meeting that we could no longer give our gifts through the Boards of the Church.

We feel, in view of the facts published in the Presbyterian and the Sunday School Times of Feb. 5 and 12 regarding the sending of missionaries to the foreign fields who deny all that we hold true and sacred, that we would be false to our Lord and Saviour if we helped to support these workers.

We know that there are many true missionaries sent out from our Boards and it is with the deepest regret that we have had to take this step."

such results as these raise grave questions about the statements which produced them and which provided no adequate protection of the worthy and good. And realizing this, I honestly confess that there have been times when it has been a little hard to hold oneself rigidly in hand. I think of a friend of mine who came back from China some time ago. His wife had died there of cholera, leaving a little motherless baby. He brought this little baby home with him to one of the old Presbyteries of our State and it was a hard problem with him, but he faced what seemed to him to be his duty, and left the little one with its grandmother and turned back to China, and as I shook hands in my office with him, and said goodbye, his eyes filled with tears but he kept his courage and went back to his lonely post. I have thought of him and hundreds like him and the words which have been said then seem to me very sad and unfair words. The criticisms which have been made have not been adequately guarded from injustice and harm. We will let that go, however, for the present.

We are gathered here this evening to ask ourselves honestly what the facts are and to do whatever may be called for by those facts. First of all, these troubles are not new. There are no strange or unknown cases we are called upon to sail across. They are not new and unprecedented problems which we are called upon to deal with. The Church went through all this long ago, and will go through it again in other forms in days to come. I was reading, last week, a little book containing the records of the meetings of the Foreign Missionary Secretaries of the different Agencies in the City of London, who had met annually in monthly meetings during each Winter since 1819, and in this sketch there is a review of some of the things they talked about in the earlier days.

"At this period the whole outlook of missions changed from enthusiastic expectation of world-wide success to a humble hope that a few elect might be saved. A good deal of hostile criticism was levelled against the Societies. In 1825 the Association was enquiring, 'in what light are we to regard the opposition now so generally excited against the diffusion of divine truth, and in what mode should it be met?' and then in 1826 they tried to profit from the opposition - 'what practical lessons may be learned from the recent animadversions on benevolent institutions?' Again a little later they discussed, 'what are the causes of that distrust which has been excited respecting the management of religious societies, and what is the best mode of removing it?' There is a trace of resignation in the title of a paper read in 1849, 'The trials of missions - the reasons of these afflictive dispensations and the beneficial results of them.' But they were not allowed to work in peace, for within three years it was said, 'a notion prevails to some extent that the missionary enterprise is a comparative failure. Is there any truth in it, and what are the best methods of dealing with it?' The minutes of this meeting record the conviction that 'missions had been successful beyond expectation, and probably far surpassing the hopes of the fathers and founders of them.'

The storm broke out again in 1858 after the Indian Mutiny - the friends of missions urging a bolder Christian policy on the Government, and the critics declaring that the Mutiny was caused by proselytism. In the same year the Secretaries were also driven to examine 'some of the principal objections made against the management of religious Societies such as - the cost of deputation work, publications and periodicals, etc.'

For some time there have been intimations that rationalism and naturalism have been insinuating themselves into the foreign missions of the evangelical churches. These rumors have become more and more serious and definite. It was represented that the teachers of this destructivism are missionaries sent out by the respective boards. They teach the heathen that the Bible is not infallible as a guide in faith and practice, and men must look to their own reason and to their religious consciousness. They deny or ignore the deity of Christ, his vicarious atonement and his bodily resurrection."

These are clear statements with which one can deal.

Dr. Thomas's own statement is not so explicit. I can not find any specific declaration of his that the missionaries in China do believe in the inspiration of the Bible and in the deity of Christ and His atonement and resurrection. His article in the Presbyterian of February 10 states that one party of the missionaries in China is "decidedly affected by higher criticism and modernism," that "the fundamental question at issue in China is the same as it here at home, the trustworthiness and divine authority of the word of God, and, as it is well known, the view held of the Bible necessarily affects the nature of the message delivered to the Chinese, because our attitude to scripture dominates our conception of the gospel.

"The trouble in China is largely due to two causes, which are probably connected. The first of these is a tendency among ^{many} missionaries to concession, in the endeavor to find points of agreement between Christianity and Buddhism.....

"The other cause of trouble is the theological position of many of the men sent out from certain seminaries in America."

But there is no explicit statement that these men deny the inspiration of the Bible, the deity of Christ, the vicarious atonement and the bodily resurrection. Perhaps his spoken address made this statement and is reflected in the Presbyterian's Easter editorial. I cannot say but I do know that you will want an answer to the statement in any case. This answer I shall give, first to the idea that the missionary body as a whole is untrustworthy, second to the view that our Presbyterian missionaries can not be absolutely trusted, and then I wish speak of Dr. Thomas's too further criticisms of the neglect of evangelistic work and of the concessive and compromising character of union missionary effort.

First, however, a word as to the missionary attitude to Buddhism. As a matter of fact it is Confucianism and the right attitude to it which has been the real problem, but the problem is not one of concession. It is as Dr. H. Clay Trumbull used to show us a problem of common ground to start from. What we need is more men with the skill to find these meeting points from which to lead the Chinese on. I wish we had more men with the skill of Dr. Walter Hodge in doing this. Dr. Lewis was born in China, he is as loyal as any one in this race in deepest truth to all that is most sacred and fundamental in our convictions, and his skill in presenting Christ to the Chinese Confucianists is the wonder and despair of all. I heard him at the Conference of our missionaries last June telling of his method of approach and one of the other Chinese missionaries there walked away from the meeting with no uttering his longing to be able to build as Dr. Lewis did on what he could find in Chinese hearts. We are dealing with men at another pole of human thinking from ourselves, and we have to find, just as our Lord found, just as St. Paul found, somewhere a point where we can meet and touch them, and lead them on from that to the treasures they have not got and that we have in Christ.

Letting that pass, what is the attitude of mind of the great body of missionaries of all denominations, not our own alone, in China on the doctrinal convictions of Christianity? Well, there are extremes at either end. There are, it is said, some theological radicals at the one end. And, at the other end, there is a group - one would not call them Plymouth Brethren, but that would describe them best to the minds of most of you - who represent at that end just as extreme a view as the other men represent at the other end. And in between there is a great body of men and women of all our Missions in China as true, as faithful, as evangelical as any body of Christians anywhere in the world. Dr. Thomas has told you of the Bible Union in China and the convictions which it holds, Dr. Watson M. Hayes immediately on his return to China last autumn wrote me of it and said of the statement of its views: "The enclosed, I believe, represents not merely the ideas of our chief Chinese leaders but the great majority of the mission body in China as well." I wrote to a few of the missionaries who are now at home on furlough about Dr. Thomas's representations, asking if they would mind stating frankly just what their convictions were on this point. Let us read some sentences from their letters:-

Dr. A. A. Zulbon, for 27 years in South China writes:

"As to the criticisms upon the missionaries in China that there were very large bodies of them that were modernistic and unevangelical, I can only say that I can not speak for other parts of China, but in Canton I feel sure we have as fine a body of spiritually minded missionaries as may be found in any part of the world. Just what particular theological view each and every man and woman may hold I do not know, but that any one of them is a person to whom the term unevangelical may be applied I do not believe."

The Rev. P. W. Bible for 15 years in Central China writes:

"Dr. Thomas's statement charging the missionaries with being 'Modernist and unevangelical in their religious views' is dependent in part upon definition.

I can best give you my judgment in the terms of comparison. I have a large acquaintance among missionaries through the Yangtze Valley and North China. I have a pretty large acquaintance among Presbyterian Ministers throughout the United States.

In my judgment any definition of modernism or unevangelical religious views would find a smaller proportion of Protestant missionaries in China coming under the ban which Dr. Thomas's phrase implies than would be the case if the same definition were applied to Presbyterian ministers in the United States.

Expressing a judgment positively, I would say that I think the overwhelming majority of missionaries in China are sound and evangelical in their views. There are, of course, a few men with radical views who intrude their views rather markedly upon the public but such men are rare, and the judgment of the missionary body as a whole based upon these cases is markedly unfair."

The Rev. E. C. Schenck for 23 years in Central China writes:

"You and those who know the missionary body best will agree with me when I say that the missionary body as a whole is thoroughly loyal to the fundamentals of our Christian faith, namely, faith in the God revealed by Jesus Christ, in the deity of Christ, His atonement for sin, His resurrection and the presence of God through His Holy Spirit in the lives of men. There may be those who doubt these fundamental doctrines, but I have not met them. They do not all, of course, interpret them in the same way, but the real faith in Christ as the Divine Lord and Saviour of men burns brightly in the hearts of all.

Dr. C. L. Boynton, Statistical Secretary of the China Continuation Committee writes:

"If a man is evangelical in character and holds to the Divine Sonship and personal lordship of Jesus Christ, who centers his message around the personality of Christ and his revelation of the love of God for a sinning and suffering world, and who is willing to do all things to all men if he may by all means save some, then there are few of the present missionary body who are strongly evangelical. They hold to the position that God was in Christ revealing Himself to the world, and reconciling the world unto Himself.

I am jealous for the reputation of my missionary brethren, as well as for their intellectual integrity. It has been my privilege to know a very large proportion of this missionary body during the past fifteen years, and my personal acquaintance extends to nearly half of all their number in China. As a class they are not excelled in their devotion to the person of Christ and to the proclamation of His Gospel. They have devoted their lives to His service in the spirit of sacrifice."

and Mr. Trumbull who was with Mr. Wagner in his brief visit to China and who has joined him in his statements, at the same time clearly declares, "I have no shadow of doubt that the missionary body as a body or group of Christ are it probably on a higher plane spiritually, and sounder in doctrine, and truer in devotion and more empowered in service, than any general body or group of Christ are on earth today. That needs no argument among any thoughtful group of Christ on earth."

Such testimonials can be multiplied indefinitely. That the missionaries in China believe, however, they have themselves declared in the statement adopted when they gathered a few years ago at their last great Conference in Shanghai. This was the statement they agreed upon:

"That this Conference unanimously holds the Scriptures of the Old and New Testament as the express standard of faith and practice and holds firmly the primitive apostolic Faith. Further, acknowledging the Apostles' Creed, and the Nicene Creed as substantially expressing the fundamental doctrine of the Church on Faith, the Conference does not adopt any creed as a basis of Church Unity, and leaves doctrinal questions to further consideration; yet, in view of our knowledge of each other's symbols, history, work, and character, we gladly recognize ourselves as already one body in Christ, teaching one way of eternal life, and calling one into the holy fellowship; and as one in regard to the great body of doctrine of the Christian faith; one in our bearing as to the love of God our Father, God our Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of man; one in our call to the purity of the Christian life, and in our witness to the spirituality of the Christian hope.

We frankly recognize that we differ as to methods of administration and church government. But we unite in holding that these differences do not invalidate the assertion of our real unity in our common witness to the Gospel of the grace of God.

"That in planting the Church of Christ on Chinese soil, we desire only to plant one church, under the sole control of the Lord Jesus Christ, governed by the Word of the living God and led by His guiding Spirit."

and have different ways of stating these things just as you have in this mystery of Philadelphia, just as we had in the old and new school Presbyterian Churches. The two schools came together, but they carried over into the United Church those two shades of viewpoints and temperatures of mind. We have them

still here in this very city. You will have them wherever you go, but I say, in all honesty, and with an understanding of what the facts are, that I believe the body of Christian Missionaries in China represents a more homogeneous evangelical conviction and more solid Christian faith than you will find in any corresponding body of Christian men and women anywhere else in the world.

If by "modernism in China" accordingly it is meant that any large number of missionaries, or, as far as I personally know them, any of them at all, have departed from the evangelical convictions and life I do not believe it exists. If it is meant that some of them within the bounds of their convictions interpret them differently from the way you and I would interpret them, no doubt that is true. Arminians and Calvinists differ widely in their interpretations; likewise Friends and non-Friends. And there are no doubt interpretations abroad in China as here which we would deplore and there are conflicts of tendencies there as here, but they do not warrant statements which discredit the trustworthiness of the missionary body in China.

In the second place, regarding our own people, I have read all the statements with very great care to find out whether anybody charged our Presbyterian Missionaries with disbelieving in the Bible or the deity of Christ, or in the vicarious atonement or in the bodily resurrection of our Lord. I could not find anywhere in the articles to which Mr. Thomas has referred us, or in any other statements that he has made, any direct charge whatsoever that any Presbyterian Missionary disbelieves any of these great convictions, and I do not believe that there is one of them that does. You will remember that when some years ago Mr. J. Wilbur Chapman visited the mission field and made some general statements regarding the circulation of lax theological views, he gladly met the Board of Foreign Missions and explicitly stated that he knew of not one of our own missionaries to whom his statements would apply. If there is one to whom they do, we should know it, and if any body can guide us to that one, two or three, everything will be done that needs to be done to deal with that situation. But our own missionaries have never intimated that, any of their own number has lost faith in the Bible or in the deity of Christ or in the great Christian fundamental beliefs. They are all in Presbyteries together on the field or are members of Presbyteries at home. Any vital delinquency of doctrine on the field would be known and it will be dealt with directly and will be reported when any one knows of it, to the Presbytery in the case of any missionary whose connection is here and not in China. Mr. Lewis is at the head of our Missions in China. It is his business to travel through all the Missions, conferring with every missionary. I have talked to him intimately and he deplores many of the tendencies which he finds creeping into China, but which he finds, he told me, infinitely stronger at home. But Mr. Lewis has never intimated that there is one of our Presbyterian body in China who is not a loyal Christian believer and a sincere teacher of our great evangelical convictions. As I look back over all our body of missionaries in all lands for thirty years, I can recall just four men who broke down here. Everyone of these four men let it be known himself. They wrote home that they had changed their theological opinions and had changed them radically. All four of them lost their faith in the deity of Christ, and all four of these men were brought home. These are the only cases that I can recall in more than thirty years of relationship with the Presbyterian Missions where any man on our staff have drifted away from the great convictions they held and that held them when they went out to the field. I do not know how the matter can be put more straight or more clearly than this. We do not know one of our men who is unfaithful in these great convictions. If anybody knows such we want to know who and where they are. It is not fair to lay the whole body under suspicion. But if there are one or two or three or a score among them whom any one knows, let us know of them. If, during the war, any city had accused the Union League Club or the Social Union of being disloyal and unpatriotic, what would have been done? Could you not have demanded to be put on the blue that you might know who the guilty were? Could you accuse

that all the innocent were guilty? Would you brand the whole organization with disloyalty because somebody made a general charge but would not specify any particular individuals? I think Dr. Brown was justified, in the letters which he wrote to Mr. Brown in asking if he knew of any individual regarding whom there was just ground for suspicion. The people who are responsible surely have a right to ask for the specific grounds on which general and sweeping charges are made, and to demand the names of individuals if they can be given. I say of our own people, with unhesitating confidence to-night, that while there are different shades of view among them, - of necessity, for did they not go out from our own Presbyteries here, and you know the different shades of view among our home Presbyteries, - and while they claim their just freedom within our standards and formularies, we do not believe there is one missionary who is not an absolutely faithful, evangelical man.

There is a problem in China just as here at home as to the limits of diversity of opinion and interpretation within the boundaries of our communion, or within the boundaries of evangelical Christianity. That is a problem which the Church must decide, which the Church is deciding by her deliverances and by her actual practice. And whatever decision the Church reaches on this question in one part of her jurisdiction will doubtless extend through it all. If the problem in our own missions in China is more than this, if there are missionaries who are untrue to the essential evangelical facts and convictions then the problem is no problem at all, except the problem of learning who such missionaries are and ridding them hence. But is there one such missionary in our force. I do not believe it. If there is he ought easily to be found and he certainly must be and will be.

Before I go on to the third and fourth criticisms of Dr. Thomas may I pause just a moment to explain especially to the ladies who are here, what the processes in this whole matter are, and what it is that determines whether an ordained man sent to the Foreign Field believes as we think he should believe in going out as a teacher of the faith. The General Assembly long ago decided that. It said it would not leave that question to its Missionary Board. That was the function of the Presbyteries of the Church to determine. The Presbytery must pass upon the doctrinal convictions and qualifications of men coming into the Christian Ministry. And we have made it a point all these years to tell every candidate for appointment as an ordained missionary, that he could not be appointed until he had satisfactorily passed all the tests or examinations of his Presbytery. If any exceptions arise with regard to him, they are reported to his Presbytery in order that they may be investigated. That does not except the Boards from full responsibility. If they hear of anything that would disqualify a man they have a duty to take what they bear into account, but our Church does not refer to the home of Foreign Missions Boards or Boards of Christian Relief, the question of passing upon the doctrinal convictions and ministerial standing of the ordained minister. I remember years ago when these questions were more alive than they are today, and the whole issue came up, Dr. Robert Russell Booth was still living and he and Dr. W. W. Weston were members and leaders of the Foreign Board, and we faced this whole question with the view of all the possible contingencies of the future, and spoke also with a very many. And other wise men were consulted and the whole matter was taken over to the General Assembly, and the Assembly laid down the rule that it could not pass over to the Board the right to determine the doctrinal qualifications of its Ministry, but placed that authority absolutely in the hands of the Presbyteries, and above them of the Synods and General Assembly. You will ask, how can you be sure that afterwards men do not drift away? Can they change their minds. Can you be confident out on the Mission fields they say not lose their early convictions? That is no easy problem to answer, and it is, sure, difficult one that you raise. Because a great many of these men pass from under the jurisdiction of our home Presbyteries by the act of the General Assembly when they go to these fields. There are a great many Presbyteries on these fields that belong

to independent churches like the Presbyterian Church of India or of China, not related to our General Assembly, and although the judgment of many of us was against it, and my own strongly against it, nevertheless, the General Assembly has advised these ordained men to connect themselves with the Presbyteries on the Fields to which they go. I may be wrong but I think that course tends to delay the development of our native churches. I think it confuses right lines in missionary administration. And I think it has tendency to separate these men from their relations with the home church as they should not be separated. But, after all, it is more an academic than an actual problem because these cases of subsequent doctrinal delinquency have not happened, except the few of which I have spoken, and those have been dealt with directly as they arose. The missionaries are all assentable still to the assembly and there is no body of men more loyal to it and all that it represents.

If differences of interpretation of opinion do come, my friends, I do not believe that the principle of exclusion and separation and division is the right principle by which to deal with them. Much less, to set up organizations that divide the Body of Christ, that establish extra Scriptural tests using in those tests words that are not found in the New Testament. By what right do we erect barriers with words that the New Testament, itself, never uses? I do not believe in it because it puts the positive faith in a negative position, because it proposes a partisan and divisive propaganda and because it exalts human organization in its more dangerous forms in the defense and claimed interest of divine truth. I do not believe it is right to divide those whom we recognize as one body in Christ. I do not think that is the right way to cope with problems like these.

and indeed it is too late to cope with them when they get to China. They have to be dealt with much nearer home. For, after all, the Foreign Missionary enterprise will be just a projection of the church at home. It will not rise very much above it. It will indeed rise above the average. It will represent the very best of the church at home. But sooner or later whatever is in the church at home will go abroad. That is the reason why what we have grown familiar with here at home they are just beginning to find out in China. It came upon us ^{so} gradually and slowly here that we have not realized so clearly what they are beginning to realize now all in a burst on the other side of the world.

I want to turn now to the third of the criticisms, namely that missionaries are not engaged in evangelistic work, that is, they are not exclusively giving themselves to the oral proclamation of Christianity, but that a great many of them are turning aside as described by Mr. Jaffray in his editorials in the Sunday School Times last fall, when he wrote "Gates has succeeded in popularizing some modern missionary work, placing it on a semi-secular, semi-educational, semi-philanthropic basis and largely taking out of it the distinctive feature of bringing the Gospel message to the lost, perishing souls of heathenism."

Dr. Thomas does not attribute the missionary schools and hospitals and the feeding of the famine stricken and the rescue of orphans and the healing of the sick and the opening of the eyes of the blind to satanic influence, but he does represent the missionaries as having turned aside from the direct preaching of the Gospel. I have here a news sheet sent out from the Moody Bible Institute, and there is a great deal in this that is very good and that I have not seen quoted in a single religious paper, but I have seen again and again this criticism of the missionaries in China -

THE EVANGELISM OF A MISSION

"Dr. Griffith Thomas, in his closing address, attracted attention especially with a statement of the conditions he found in China.

"He said, in part: 'Three are Christian institutions where fifty per cent of the teaching staff are non-Christians. That is risky.

"Shanghai is the center of all the religious societies and the headquarters of all the organized ones; there are 284 missionaries resident in Shanghai and only four of them doing evangelistic work.

"In Canton there are 150 missionaries, not one of them doing evangelistic work.

"In one Presbyterian mission there are forty-six missionaries, and two of them engaged in evangelistic work."

I may say I have been criticized, myself, for urging that there should be more direct evangelism in missions, just as I believe that there should be far more direct evangelism by individuals and groups and churches at home. I do still think a larger proportion of our Missionary energy should go into direct evangelistic work. But the facts of the situation today are far away from the inaccurate representation of Dr. Thomas's statements. Let us examine these statements:-

Dr. Thomas says of Shanghai "Shanghai is the center of all the religious societies and the headquarters of all the organizations; there are 284 missionaries resident in Shanghai and only four of them doing evangelistic work." What are the facts? Our own Presbyterian mission in Shanghai has at least six missionaries who are giving themselves only to evangelistic work, and as to the whole body, Mr. Boynton writes:

"Dr. Thomas is quoted as saying that there are 284 missionaries resident in Shanghai and only four of them are doing evangelistic work. As the statement does not include a definition either of a missionary or of evangelistic work, it cannot be dealt with till this field is clear.

"What is a missionary? If any regular employee of a missionary society is a missionary, then the figure is much too small for Shanghai. American societies alone, in 1918 employed 355, of whom there were 107 married couples, 37 single men and 112 single women. The British missionaries were nearly as numerous. Is a wife a missionary? If an evangelist is a missionary when he preaches and teaches but ceases to be when he makes up his accounts, and builds his house, or attends committee meetings, how much of a missionary is he? If a lady goes out burning with missionary zeal and discovers that the largest service she can render the kingdom is to relieve some busy man or woman of routine clerical duties which are wearing out the body and distress the soul, enabling that man or woman to devote himself or herself without interruption to a ministry of teaching or preaching, which is the missionary? Is the doctor who operates and prescribes a missionary, and the nurse whose patient watchfulness brings the patient through not a missionary, or where does the line begin to be drawn?

"What is the nature of the missionary body in Shanghai? Here are gathered the administrative staffs of (for example only), the American Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland, not one of these men or women is employed to do evangelistic work, but their work is vital to evangelical Christianity in China. Here is the administrative staff of the China Inland Mission, exceeding thirty people. The China Inland Mission, theoretically, at least, does no evangelistic work in Shanghai, yet they hold religious services constantly, their members engage in preaching and teaching out-

side their office hours, and they enter actively into certain forms of church life in Shanghai.

"The solidest evangelistic work being done in China today, in my judgment, both in Shanghai and elsewhere, is being ^{done} in institutions, most of which carry on a diversified work, with workers who are more or less specialized, but none of them engaged exclusively in evangelistic work in the sense that they do nothing but teach and preach the gospel by word of mouth. In spite of heavy administrative duties it is my opinion that not less than one-third of the energy of the missionary body in Shanghai must be considered as evangelistic with reference to the Shanghai field and more than a third of it evangelistic as related to the field outside Shanghai. Men like Bishop Bashford are essentially evangelistic even when engaged in missionary administration and their labors find their immediate fruits in the instructions of other men. Even a statistical secretary, to bring it home to myself, has evangelistic opportunities every week which I trust I have not unduly neglected. The business manager of the school for American children is contributing to the efficiency of the man and woman two hundred miles away who has committed his children to the school and who has been freed to give more of his or her own time to "direct evangelistic effort." Without the educator to conserve, in these days 'purely evangelistic work' would not make much progress in building up a strong, indigenous Chinese leadership. (The China Inland Mission at last reports to hand had about 25 pastors among the Chinese for a church of over 30,000 membership, a partial result of a 'purely evangelistic policy'.

Dr. Thomas says of Canton - "In Canton there are 156 missionaries, not one of them doing evangelistic work." What are the facts? Dr. C. A. Falton writes:

"If Dr. Griffith Thomas asserts that there are 156 missionaries in Canton, not one of which is doing evangelistic work he has been misinformed. Following are names of men residing in Canton, and engaged exclusively in evangelistic work: E. W. Wallins, A. J. Fisher, C. Miller, A. I. Falton, J. Lake, H. Parkhill, C. Nelson; Swedish Mission, one man; also A. A. Pratt residing one hour's distance from Canton, W. Mawson, Total, 10.

These men travel long distances yearly, and under their leadership are more than 150 Chinese preachers and colporteurs. By aid and guidance of these men, in cooperation with their Chinese preachers more than 1000 villagers are reached yearly, and many tens of thousands of persons reached with the Gospel. Largely under direction and guidance of men engaged exclusively in evangelistic work a large meeting shed was erected in Canton some months ago, and meetings were conducted entirely by Chinese preachers and evangelists. Meetings were held twice a day for ten days, and each meeting attended by more than 3000 persons. More than 10000 persons heard the Gospel, and 2000 signed cards saying they had decided to become Christians. More than 1000 were organized into Bible Classes, and at one communion service in one church 110 persons were baptized."

"With one exception every professor in the Union Theological College had been engaged exclusively in evangelistic work before entering upon their duties as instructors, some of them for ten years, and one for more than 25 years.

These instructors have been carefully chosen by their respective Missions and Boards, and have the approval of a body of experienced men who are directors of that Theological College.

'By their fruits ye shall know them', and the 40,000 converts,

and thousands of churches and chapels are unanswerable evidence of the self-sacrificing work carried on by evangelists, educational and medical agencies. 'And whereunto we have already attained by that same rule let us walk.'

Dr. Shuman says - "In one Presbyterian mission there are forty-six missionaries, and two of them engaged in evangelistic work." There is not one Presbyterian mission in China of which this is true.

And, after all, test the Missions in China by results. And the methods which the missionaries are using they have been led to by their own judgment and they are prepared to have them scrutinized and tested both as to their principle and as to their results. Try them first by their results. The most exclusively evangelistic Mission in China is the China Inland Mission and it and our own Presbyterian Missions are the two largest missions in China. The China Inland Mission has 765 members and 316 associations, or 1081 in all. We have in all 496. According to the recent survey statistics 67% of the China Inland Mission are called evangelistic workers and 48% of care; 26% of the China Inland Mission educational, and 45% of care; 4% of the China Inland Mission medical, 11% of care. Now note the results. The China Inland Mission has 32 ordained Chinese preachers, we have 94. The China Inland Mission has 4678 communicants. With one half of their number of missionaries our Mission churches have 36055. The China Inland Mission has 15848 Sunday Schoolers. We have 24687. They have 127 Middle school students and we have 1668. I respect greatly the China Inland Mission and am making no invidious comparison but am only trying to meet the implications of misleading criticisms. Hospitals and schools are fruitful evangelistic agencies and these missions have produced the trained Chinese leaders which have maintained the training institutions. Here is a letter from Leary Davis, in charge of the Kashing High School of the Southern Presbyterian Mission:-

"We will celebrate the 20th anniversary of the Kashing High School December 27th. One thousand students have studied in the school. The ordained men in the newly erected Kashing Presbytery are graduates (or former students) of our school. The school leads the thousands of Kashing city students in campaigns for famine relief, sanitation, moral uplift, and in winning souls for Christ.

The volunteer band of 17 members supplies workers for 2100 different preaching places.

One hundred sixty eight of our students carry pocket Testaments supplied by the McCallie School, Chattanooga, Tennessee, and form the largest pocket Testament League in Asia (as far as we have any statistics.)

Recently one of my Bible students in discussing purity and Christ's power wrote the following: 'As I believe and depend in Jesus Christ as my best Friend and Lord, and daily ask Him to give me sight to conquer impurity. I am doing these things for I hope to be a Sir Galahad.'

I teach the boys that Tennyson got his idea of Sir Galahad from Christ alone."

Three weeks later on January 16, 1921, Mr. Davis wrote:

"About one month ago a small band of students and teachers made a covenant together to pray daily in the early morning for a special outpouring of the Holy Spirit upon the students of Kashing High School. This praying band continued to increase in numbers and enthusiasm. Thus preparation was made for the coming of a Mr. Chen, Chinese National Student Secretary of the Y. M. C. A. He is a product of the China Inland

mission of "sucher, and a model young man. He believes in prayer and is filled with the spirit. His addresses were most powerful. Even the little boys sat for more than an hour at a time on hard benches listening with eyes wide open. At length one morning, after several days of prayer and preaching, a direct appeal for Christ was made. All the students declared for Christ. Of these 45 have been formed into two special auxiliaries classes with a view to baptism within this month. In all the history of the school this is the most powerful outpouring of God's grace. There remain now only a few dozen pupils out of 250 who have not declared for Christ.

Over 200 of these are now members of the Pocket Testament League."

But let us go back of this to the principles. What is it to preach Christ? It is not necessarily preaching Christ and the Gospel merely to say "Christ" or the words that to you and me might convey the Gospel. These words have no meaning to most of the people to whom the missionaries have gone. They do not know what the love of Christ is until we show them that love incarnated in a man in whom Christ is visibly loving men. What is the only way they will know what it is. Many of these people are kindergarten people. You have to talk to them by deed and not. That is the only way to get the meaning into the language. There are no words in which to express the great Christian ideas in some lands. It takes years to create these words by living into them before the eyes of the people the content of Christian reality, and only then are these words valid counters in which to express orally the Christian Gospel to men.

And also how can the true Christian spirit in men fail to come out in loving service? Therefore, you will find the best evangelists are those who do not forget to do good and where what they have with others. Dr. Nevius was one of the greatest missionary evangelists in China. His little book on "Methods of Evangelism" was one of the most influential missionary books ever published. But when you go to China you find that Dr. Nevius is not only remembered by the churches he founded, but all over Northern China you will find his fruits and the orchards which came from him. He brought from America the best grapes, fruit trees, peach trees, apple trees, and planted them in his garden and offered seeds to any one who would take them, and all over Northern China today there are orchards growing the best fruit as the result of Dr. Nevius's work. Then there is Dr. Swallen. He grew up on a farm in Ohio and went to Korea and gave himself to evangelistic work, but he planted his orchards too and brought in his good wine fruit and when I was there last his associates were joking him because the Japanese had given him many medals for the best fruit which had been produced and which he had displayed at their fairs. And all the time he was as true an evangelistic missionary as could be found. Here is our friend Charles Huston, Chairman of the Assembly's Evangelistic Committee. Nobody is going to suspect him of lack of evangelistic conviction. And he generously gives his money to equip Dr. Blatter with good chickens to improve the stock of chickens in the villages in Northern India. There was John W. Converse. Nobody ever suspected him of lack of evangelistic sympathy. Where did he put his money? He built our college in Mexico. I remember his coming with his thousands to be put in schools and mission buildings and in educational institutions to train men to preach the Gospel among their own people. Is medical work illegitimate because men are not always distinctly speaking orally the words of the Gospel? Dr. Jeffrey says that he has popularized it. But is Dr. Jeffrey not truly representing Christ when he gathers on his island in the Asan river the lepers of Northern China to stamp leprosy out of that nation? I have at home the silver baptismal bowl he let me hold when he gathered all the lepers together one day for a communion service at which the last non-Christian leper was baptized, so that every man and woman leper in the village was in the Christian church. Why did they come in and how? Because the Medical Missionary went to them, gathered them in and revealed Christ to them by loving human service. I am not willing to surrender the ideal of

of social service to any group that does not share with me my fundamental Christian convictions. I believe these fundamental Christian convictions are the roots from which all this kind of service naturally grows.

And when men say that we must go back to the example of the primitive missionaries who did not seek to mould society with this kind of service, who devoted themselves exclusively to the oral proclamation of the truth of the Gospel, my answer is, that such counsel springs from utter ignorance. I gathered my testimony just a little while ago of the great founders of the British and American Missions, going back to David Brainerd, Samuel J. Mills, Admiral Judson, Walter Gervie, Jeremiah Warts, founders of American Missions, back to Henry Venn, perhaps the greatest Modern Missionary statesman we have had, William Carey, Alexander Duff, and the founders of the British Missions, and, gentlemen, wherever they touched life they gave lavishly of what Christ had given them, all He had given them. When some one sent money to David Brainerd for evangelistic work, what do you think he did with it? He wrote back to the donors and asked them whether he might expend it, or at least a part of it, for the discharge of debts of his Indians, securing their lands so there might be no entanglement to hinder their settlement. He notes with joy the moral and social effects of the Gospel, the reformation of external manners and the renovation of life. He aided the Indians in their search for better farming lands. "The design," he writes, "of their settling thus in a body, and cultivating their lands, of which they have done very little in their pagan state, being of such necessity and importance to their religious interests, as well as worldly comfort, I thought proper to call them together, and show them the duty of laboring with faithfulness and industry, and that they must not now 'be slothful in business,' as they had ever been in their pagan state. I endeavored to press the importance of their being laborious, diligent and vigorous in the prosecution of their business; especially at the present juncture, the season of planting being now near, in order to their being in a capacity of living together and enjoying the means of grace and instruction. Having given them direct aid for their work, which they very much wanted, as well as for their behaviour in diverse respects, I explained, among, and endeavored to inculcate upon them Psalm CXXVII, common metre, or, Watts' version."

In July 31, 1846, he writes in his journal, "Took care of my people's secular business and was not a little exercised with it. Had some degree of ease and comfort in secret retirement." All his longing was for heaven, and meanwhile, "to do something for promoting the interest of religion, and the souls of particular persons." To save souls was his one consuming thought. Yet he showed his Indians how to clear their lands and raise their crops, and he bore their economicardness and sought to teach them the principle of unity in a Christian society.

That has been the spirit of the missionary enterprise from the first day to now. What is evangelistic work? Who did the most effective evangelistic work in your life? Think back and see. Was it always an evangelist or was it a friend or a mother? I think that mission societies must get in words the Gospel of Christ and that we need a larger trust in direct oral preaching, but if they do not do something besides that, their work is going to be ineffective. Their words will be meaningless save as they are uttered with living sympathy, of flesh and blood, trusting, greeting, helping men. I think that we may justly say in their behalf to Fr. Thomas, "show us your faith without your works and our Missionaries in China will show you their faith by their works."

A word should be said regarding Fr. Thomas's criticism of the concessive principle in union missionary work. It goes without saying that when Presbyterians, Methodists, Baptists, Congregationalists, Episcopalians and Niciplet unite there must be concessions. But if they are all Christians there will be no wrong concessions. The unions into which alone we have entered are unions of

evangelical Christians and my associate, Dr. Brown, has stated our principle of action -

In matters of the Church, the line must be clearly drawn between those who believe in a supernatural religion and those who do not, between those who believe that the Bible is the Word of God and those who regard it as merely a human book, between those who worship Christ as the divine Saviour of the world and those who see Him only as the best man that ever lived. These cleavages are too wide and deep for any possible bridging."

This is not wrongful concession any more than it was wrong to adopt a "non-essive" principle in forming the Bible Union of China of which Dr. Thoburn told you. That union left out some things for the sake of unity. I could name several vital truths which would have shaken that unity. But much can be conceded when men are true to what is fundamental. And what is the fundamental thing? The New Testament tells us plainly. "Other foundation can no man lay, than that is laid, which is Jesus Christ."

You will ask me, is everything then satisfactory? No, it is not, and I haven't glossed things over. There is no wisdom or right in glossing things over. The truth is the only thing that it is safe or right to work by, and I have been trying to tell you gentlemen the truth here tonight. Things are not satisfactory. Where in the world are they? I wish many things were different in the Foreign missionary work. But I am a great deal more afraid of the future than the present. Things are far better out in China in the missions than they are here at home. We have a far greater body, of strong and faithful and efficient men and women there than we have got here at home. I am anxious about the future, as to whether the fountains of the missionary activities are going to dry up in the days to come, whether the great convictions that once produced the missionary enterprise, and alone can sustain it, are going to live on. I believe they are, but I think we have a great struggle lying ahead of us, and I will tell you, gentlemen, where the battle-field lies. It is too late when your own come to Presbytery. Your problem lies far back of that. It lies, for one thing, in our American education, our schools and colleges and universities. We have many universities here whose whole philosophical faculty is teaching a purely mechanistic view of the universe. How long are you going to keep the Christian religion alive if that kind of influence pervades society and cuts the very fountain one from under any supernatural faith? That is where in part, our problem lies. You can not solve it by calling names. You can only solve it by raising up teachers who believe what you and I believe is the truth, and who can cope with the men who do not believe so. We are never going to get this thing changed in the colleges and universities by opposing or reviling. It has to be done constructively. Where are we raising up inside the Christian church the believing scholars, the men who know? That is one of our problems. And I do not believe we have an agency in our Church today that needs our backing more than our Board of Christian Education, with all the responsibilities lying upon it. And the problem is far greater than we have as yet understood. This is a part of the battle-ground, and a part of it is in our own homes. Out of how many of your homes have young men gone into the Ministry, into the Foreign Mission Field? That is a pretty searching test to bring home to us. Let us beware of what we say about other homes, out of which the boys and girls are going, holding, perhaps, views that are not exactly ours, if we are not sending our own sons and daughters. The problem in part, is there. But I tell you, gentlemen, it is nearer still. It is right here in our own hearts. Can you build a missionary enterprise on the kind of hearts that we sell in this room here tonight? Can you build it on the possibility of such happenings as are concerning us now? Can it be done? Are we ourselves the absolutely

ADDRESS OF
MR. ROBERT S. SPENR
BEFORE
THE PRESBYTERIAN SOCIAL UNION,
BELLWOOD-STRANFORD HOTEL,
PHILADELPHIA, PENNA., MARCH 23th, 1921

(Revised and enlarged by some quotations and statements for which
there was not time in the spoken address)

SUBJECT: "ARE THE MISSIONARIES IN CHINA PRIORITARY?"

MR. SPENR: Mr. President and Gentlemen, I thank you very much for this opportunity which the justness of this Union has so promptly provided for a statement in defense of the missionary body in China. I suppose that this is the first time in the history of this Union that such a defense has been deemed necessary. My mind goes back by way of contrast to what I think was the first meeting of the Union at which I was ever invited to speak, many years ago, when the Union met in the Bullitt Building. The other speaker of the evening was the late Col. Charles Denby, who had been for many years American Minister in China, appointed under one administration and retained under others of varying political complexions. There were few men in the world outside of the missionary body, itself, who knew China and the missionary group in China as well as he. He owed his own life to the skill of an old Medical Missionary, Dr. Kerr of Canton. He spoke that evening of what he, himself, knew. After he had spoken, it was not necessary that any one should add a word, least of all in defense of our missionary representatives in China. In fact, he spoke so long there wasn't a chance to add a word, for some of you may remember he spoke for two full hours, and I had a chance to speak for only three or four minutes at the end. A few more minutes than that will be necessary, this evening.

Perhaps, it is well that some weeks have passed since the address of Dr. Thomas on January 17, 1921, which we all have in our minds. We can now temperately try to draw from it whatever good there may be in it for us all and for the cause. Alas, no doubt, some evil has been done as well, because, in general disproportionate statements of that character, the wrong falls upon the just as well as upon the unjust in its consequences. There were men in this group who were overheard at the end of that meeting saying to one another as they were going out, "Well, we will never give another dollar to foreign missions." That sort of result is evil in itself and an evil to the men who are capable of it. I have a letter here also that came to Miss Hodge, President of the Women's Board of Foreign Missions, from one of the Women's Missionary Societies in this City. It is pathetically illustrative:

"We, the Women's Missionary Society, decided at our annual meeting that we could no longer give our gifts through the Boards of the Church.

We feel, in view of the facts published in the Presbyterian and the Sunday School Times of Feb. 8 and 12 regarding the sending of missionaries to the foreign fields who deny all that we hold true and sacred, that we would be false to our Lord and Saviour if we helped to support these workers.

We know that there are many true missionaries sent out from our boards and it is with the deepest regret that we have had to take this step."

Such results as these raise grave questions about the statements which produced them and which provided no adequate protection of the worthy and good. And realizing this, I honestly confess that there have been times when it has been a little hard to hold oneself rigidly in hand. I think of a friend of mine who came back from China some time ago. His wife had died there of cholera, leaving a little motherless baby. He brought this little baby home with him to one of the old Presbyteries of our State and it was a hard problem with him, but he faced what seemed to him to be his duty, and left the little one with its grandmother and turned back to China, and as I shook hands in my office with him, and said goodbye, his eyes filled with tears but he kept his courage and went back to his lonely post. I have thought of him and hundreds like him and the words which have done them wrong seem to me very sad and unfair words. The criticisms which have been made have not been adequately guarded from injustice and harm. We will let that go, however, for the present.

We are gathered here this evening to ask ourselves honestly what the facts are and to do whatever may be called for by these facts. First of all, these troubles are not new. These are no strange or unknown seas we are called upon to sail across. They are not new and unprecedented problems which we are called upon to deal with. The Church went through all this long ago, and will go through it again in other forms in days to come. I was reading, last week, a little book containing the records of the meetings of the Foreign Missionary Secretaries of the different agencies in the City of London, who had met annually in monthly meetings during each winter since 1819, and in this sketch there is a review of some of the things they talked about in the earlier days.

At this period the whole outlook of missions changed from enthusiastic expectation of world-wide success to a humble hope that a few elect might be saved. A good deal of hostile criticism was levelled against the Societies. In 1825 the Association was enquiring, 'In what light are we to regard the opposition now so generally excited against the diffusion of divine truth, and in what mode should it be met?' and then in 1826 they tried to profit from the opposition - 'What practical lessons may be learned from the recent animadversions on benevolent institutions?' Again a little later they discussed, 'what are the causes of that distrust which has been excited respecting the management of religious societies, and what is the best mode of removing it?' There is a tone of resignation in the title of a paper read in 1849, 'The trials of missions - the reasons of these afflictive dispensations and the beneficial results of them.' But they were not allowed to work in peace, for within three years it was said, 'A notion prevails to some extent that the missionary enterprise is a comparative failure. Is there any truth in it, and what are the best methods of dealing with it?' The minutes of this meeting record the conviction that 'missions had been successful beyond expectation, and probably far surpassing the hopes of the fathers and founders of them.'

The storm broke out again in 1858 after the Indian Mutiny - the friends of missions urging a bolder Christian policy on the Government, and the critics declaring that the Mutiny was caused by proselytism. In the same year the Secretaries were also driven to examine 'some of the principal objections made against the management of religious Societies such as - the cost of deputation work, publications and periodicals, etc.'

'Criticism from without has never ceased, but for half a century the Association has not spent much time in discussing it. Of course it has not always come from without. There have been critical and argumentative and candid friends in the inner circle. In 1826 Edward Irving's famous L.M.S. sermon declared that the current methods were all wrong, and a few years after there was a topic of discussion which sounds peculiarly modern - 'That line of conduct should be adopted by Missionary Societies in order to obviate the dangers, which may be apprehended from the agitation among their friendless agents, or those controversies which have recently been moved in the Christian Church?'

All this sounds very modern, yet this was nearly one hundred years ago.

I appreciate your kindness in inviting me to make this statement here this evening. I am glad I was one of the group to be invited, although the judgments of those with whom I work and their convictions in all that is fundamental are identical with my own. I have no quarrel with the doctrinal views set forth in the address made here two months ago. So far as those views rest on the New Testament I believe them all. I accept every word of the New Testament on these points. My only disagreement with part of what was said or implied was because I believe it is not in accord with the New Testament, and I wish the friend who made that address were more familiar with our Confession of Faith. There are two great utterances in that Confession, one on liberty of conscience and one on the constitution of the Christian Church, whose principle of comprehension, of positive conviction and of ample room in Christ are very different from any spirit of division or any exclusion or separation of group from group among men all of whom are in Christ.

I agree that we should lay aside in our consideration of this matter what has been said in or out of prejudice with regard to the premillennial view of our Lord's Second Coming. The word does not occur in the New Testament. A great many of the issues it raises are not there. The teaching of the New Testament, however, is perfectly clear, that this same Jesus who was taken up from us into Heaven will come again in like manner as He went away, and that men are always to be on the watch for His coming. That seems to me to be the unquestionable teaching of the New Testament, and I accept it as everything else in that Testament without equivocation or hesitation or abatement of any sort whatsoever. Our views on this question have more relevance than Dr. Thomas allows but I am ready with him to leave this matter out of account in this discussion.

What we are facing here tonight is, what the facts are regarding these statements that have been made. And I am at a disadvantage in dealing with them because I did not hear them. The Presbytery of Philadelphia asked Dr. Thomas to write out his address for the Board, but he has not done so. We have been referred by Dr. Thomas to his article in the Presbyterian, and to two editorials in the Sunday School Times, which I have read through with the greatest care to find out precisely what the charges were with which it would be possible to deal, and to which one could make a clear, direct, unhesitating answer, but it is difficult to discover them. It is clearly declared that there is a modernist tendency on the part of some missionaries in China - but of just what that means there seems to be no definite declaration that I could find in the statements of Dr. Thomas. The clearest explanation of all is that we find in a straightforward way by Dr. Kennedy in an Easter editorial in The Presbyterian.

"For some time there have been intimations that rationalism and naturalism have been insinuating themselves into the foreign missions of the evangelical churches. These rumors have become more and more serious and definite. It was represented that the teachers of this destructivism are missionaries sent out by the respective boards. They teach the heathen that the Bible is not infallible as a guide in faith and practice, and men must look to their own reason and to their religious consciousness. They deny or ignore the deity of Christ, his vicarious atonement and his bodily resurrection."

These are clear statements with which one can deal.

Dr. Thomas's own statement is not so explicit. I can not find any specific declaration of his that the missionaries in China disbelieve in the inspiration of the Bible and in the deity of Christ and His atonement and resurrection. His article in the Presbyterian of February 10 states that one party of the missionaries in China is "decidedly affected by higher criticism and modernism," that "the fundamental question at issue in China is the same as it here at home, the trustworthiness and divine authority of the word of God, and, as it is well known, the view held of the Bible necessarily affects the nature of the message delivered to the Chinese, because our attitude to Scripture dominates our conception of the gospel.

"The trouble in China is largely due to two causes, which are probably connected. The first of these is a tendency among ^{many} missionaries to concession, in the endeavor to find points of agreement between Christianity and Buddhism.....

"The other cause of trouble is the theological position of many of the men sent out from certain seminaries in America."

But there is no explicit statement that these men deny the inspiration of the Bible, the deity of Christ, the vicarious atonement and the bodily resurrection. Perhaps his spoken address made this statement and is reflected in the Presbyterian's Master editorial. I cannot say but I do know that you will want an answer to the statement in any case. This answer I shall give, first to the idea that the missionary body as a whole is untrustworthy, second to the view that our Presbyterian missionaries can not be absolutely trusted, and then I wish speak of Dr. Thomas's two further criticisms of the neglect of evangelistic work and of the concessive and compromising character of union missionary effort.

First, however, a word as to the missionary attitude to Buddhism. As a matter of fact it is Confucianism and the right attitude to it which has been the real problem, but the problem is not one of concession. It is as Dr. B. Clay Trumbull used to show us a problem of common ground to start from. That we need is more men with the skill to find these meeting points from which to lead the Chinese on. I wish we had more men with the skill of Dr. Walter Lowrie in doing this. Dr. Lowrie was born in China, he is as loyal as any one in this room in deepest truth to all that is most sacred and fundamental in our convictions, and his skill in preaching Christ to the Chinese Confucianists is the wonder and despair of all. I heard him at the Conference of our Missionaries last June telling of his method of approach and one of the other Chinese missionaries there walked away from the meeting with me uttering his longing to be able to build as Dr. Lowrie did on what he could find in Chinese hearts. We are dealing with men at another pole of human thinking from ourselves, and we have to find, just as our Lord found, just as St. Paul found, somewhere a point where we can meet and touch them, and lead them on from that to the treasures they have not got and that we have in Christ.

Letting that pass, what is the attitude of mind of the great body of missionaries of all denominations, not our own alone, in China on the doctrinal convictions of Christianity? Well, there are extremes at either end. There are, it is said, some theological radicals at the one end. And, at the other end, there is a group - one would not call them Plymouth Brethren, but that would describe them best to the minds of most of you - who represent at that end just as extreme a view as the other men represent at the other end. And in between there is a great body of men and women of all our Missions in China as true, as faithful, as evangelical as any body of Christians anywhere in the world. Dr. Thomas has told you of the Sibel Union in China and the convictions which it holds, Dr. Watson W. Hayes immediately on his return to China last autumn wrote me of it and said of the statement of its views: "The enclosed, I believe, represents not merely the ideas of our chief Chinese leaders but the great majority of the mission body in China as well." I wrote to a few of the missionaries who are now at home on furlough about Dr. Thomas's representations, asking if they would mind stating frankly just what their convictions were on this point. Let me read some sentences from their letters:-

Dr. A. A. Hulken, for 31 years in South China writes:

"As to the criticisms upon the missionaries in China that there were very large bodies of them that were modernists and unevangelical, I can only say that I can not speak for other parts of China, but in Canton I feel sure we have as fine a body of spiritually minded missionaries as may be found in any part of the world. Just what particular theological view each and every man and woman may hold I do not know, but that any one of them is a person to whom the term unevangelical may be applied I do not believe."

The Rev. F. G. Bible for 15 years in Central China writes:

"Dr. Thomas's statement charging the missionaries with being 'Modernist and unevangelical in their religious views' is dependent in part upon definition.

I can best give you my judgment in the terms of comparison. I have a large acquaintance among missionaries through the Yangtze Valley and North China. I have a pretty large acquaintance among Presbyterian Ministers throughout the United States.

In my judgment any definition of modernism or unevangelical religious views would find a smaller proportion of Protestant missionaries in China coming under the ban which Dr. Thomas's phrase implies than would be the case if the same definition were applied to Presbyterian ministers in the United States.

Expressing a judgment positively, I would say that I think the overwhelming majority of missionaries in China are sound and evangelical in their views. There are, of course, a few men with radical views who intrude their views rather markedly upon the public but such men are rare, and the judgment of the missionary body as a whole based upon these cases is markedly unfair."

The Rev. H. G. Leberknecht for 25 years in Central China writes:

"You and those who know the missionary body best will agree with me when I say that the missionary body as a whole is thoroughly loyal to the fundamentals of our Christian faith, namely, faith in the God revealed by Jesus Christ, in the deity of Christ, His atonement for sin, His resurrection and the presence of God through His Holy Spirit in the lives of men. There may be those who doubt these fundamental doctrines, but I have not met them. They do not all, of course, interpret them in the same way, but the real faith in Christ as the Divine Lord and Saviour of men burns brightly in the hearts of all.

Mr. G. E. Boynton, Statistical Secretary of the China Continuation Committee writes:

"If a man is evangelical in character who holds to the Divine Sonship and personal lordship of Jesus Christ, who centers his message around the personality of Christ and his revelation of the love of God for a sinning and suffering world, and who is willing to be all things to all men if he may by all means save some, then there are few of the present missionary body who are strongly evangelical. They held to the position that God was in Christ revealing Himself to the world, and reconciling the world unto Himself.

I am jealous for the reputation of my missionary brethren, as well as for their intellectual integrity. It has been my privilege to know a very large proportion of this missionary body during the past fifteen years, and my personal acquaintance extends to nearly half of all their number in China. As a class they are not excelled in their devotion to the person of Christ and to the proclamation of his Gospel. They have devoted their lives to His service in the spirit of sacrifice."

And Mr. Frankell who was with Dr. Thomas in his brief visit to China and who has joined him in his statements, at the same time clearly declares, "I have no shadow of doubt that the missionary body as a body or group of Christ ans is probably on a higher plane spiritually, and sounder in doctrine, and truer in devotion and more empowered in service, than any general body or group of Christ ans on earth today. That needs no argument among any thoughtful group of Christ an men."

Such testimonials can be multiplied indefinitely. What the missionaries in China believe, however, they have themselves declared in the statement adopted when they gathered a few years ago at their last great Conference in Shanghai. This was the statement they agreed upon:

"That this Conference unanimously holds the Scriptures of the Old and New Testament as the supreme standard of faith and practice and holds firmly the primitive apostolic faith. Further, acknowledging the Apostles' Creed, and the Nicene Creed as substantially expressing the fundamental doctrines of the Christ' an faith, the Conference does not adopt any creed as a basis of Church Unity, and leaves confessional questions for further consideration; yet, in view of our knowledge of each other's symbols, history, work, and character, we gladly recognize ourselves as already one body in Christ, teaching one way of eternal life, and calling men into one holy fellowship; and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendors of the Christian hope.

We frankly recognize that we differ as to methods of administration and church government. But we unite in holding that these differences do not invalidate the assertion of our real Unity in our common witness to the Gospel of the grace of God.

"That in planting the Church of Christ on Chinese soil, we desire only to plant one church under the sole control of the Lord Jesus Christ, governed by the word of the living God and led by His guiding Spirit."

Men have different ways of stating these things just as you have in this Presbytery of Philadelphia, just as we had in the Old and New School Presbyterian Churches. The two schools came together, but they carried over into the United Church those two shades of viewpoints and temperatures of minds. We have them

still here in this very city. You will have them wherever you go, but I say, in all honesty, and with an understanding of what the facts are, that I believe the body of Christian missionaries in China represents a more honest, sincere, evangelical conviction and more solid Christian faith than you will find in any corresponding body of Christian men and women anywhere else in the world.

If by modernism in China, meaningly it is meant that any large number of men and women, or, as far as I personally know them, any of them at all, have departed from the evangelical convictions and life I do not believe it exists. If it is meant that some of them within the bounds of their convictions interpret them differently from the way you and I could interpret them, no doubt that is true. Arminians and Calvinists differ widely in their interpretations; likewise Friends and sacramentarians. And there are no doubt interpretations abroad in China as here which we could deplore and there are conflicts of tendencies here as here, but they do not warrant statements which discredit the trustworthiness of the missionary body in China.

In the second place, regarding our own people, I have read all the statements with very great care to find out whether anybody charged our Presbyterian missionaries with disbelieving in the Bible or the deity of Christ, or in the vicarious atonement or in the bodily resurrection of our Lord. I could not find anywhere in the articles to which Dr. Thomas has referred me, or in any other statements that he has made, any direct charge whatsoever that any Presbyterian missionary disbelieves any of those great convictions, and I do not believe that there is one of them that does. You will remember that when some years ago Dr. J. Oliver Chapman visited the mission field and made some general statements regarding the circulation of lax theological views, he gladly met the Board of Foreign Missions and explicitly stated that he knew of not one of our own missionaries to whom his statements would apply. If there is one to whom they do, we should know it, and if any body can guide us to that one, two or three, everything will be done that needs to be done to deal with that situation. But our own missionaries have never intimated that, any of their own number had lost faith in the Bible or in the deity of Christ or in the great Christian fundamental beliefs. They are all in Presbyteries together on the field or are members of Presbyteries at home. Any vital delinquency of doctrine on the field would be known and it will be dealt with directly and will be reported when any one knows of it, to the Presbytery in the case of any missionary whose connection is here and not in China. Dr. Leslie is at the head of our mission in China. It is his business to travel through all the missions, conferring with every missionary. I have talked to him intimately and he explores many of the tendencies which he finds creeping into China, but which he finds, he told me, infinitely stronger at home. But Dr. Leslie has never intimated that there is one of our Presbyterian body in China who is not a loyal Christian believer and a sincere teacher of our great evangelical convictions. As I look back over all our body of missionaries in all lands for thirty years, I can recall just four men who broke down here. Everyone of these four men let it be known himself. They wrote home that they had changed their theological opinions and had changed them radically. All four of them lost their faith in the deity of Christ, and all four of these men were brought home. These are the only cases that I can recall in more than thirty years of relationship with the Presbyterian missions where any man on our staff have drifted away from the great convictions they held and that held them when they went out to the field. I do not know how the matter can be put more straight or more clearly than this. We do not know one of our men who is unfaithful in these great convictions. If anybody knows such we want to know and where they are. It is not fair to lay the whole body under suspicion. But if there are one or two or three or a score among them whom any one knows, let us know of them. If, during the war, any day had accused the Union League Club or the Social Union of being disloyal and unpatriotic, what would have been done? Would you not have demanded to be put on the clue that you might know who the guilty were? Would you accuse

that all the innocent were guilty? Would you brand the whole organization with disloyalty because somebody made a general charge but would not specify any particular individuals? I think Dr. Brown was justified, in the letters which he wrote to Dr. Thomas in asking if he knew of any individual regarding whom there was just ground for suspicion. The people who are responsible surely have a right to ask for the specific grounds on which general and sweeping charges are made, and to demand the names of individuals if they can be given. I say of our own people, with unhesitating confidence to-night, that while there are different shades of view among them, - of necessity, for did they not go out from our own Presbyteries here, and you know the different shades of view among our home Presbyteries, - and while they claim their just freedom within our standards and formularies, we do not believe there is one missionary who is not an absolutely faithful, evangelical man.

There is a problem in China just as here at home as to the limits of diversity of opinion and interpretation within the boundaries of our communion, or within the boundaries of Evangelical Christianity. What is a problem which the Church must decide, which the Church is deciding by her deliverances and by her actual practice. And whatever decision the Church reaches on this question in one part of her jurisdiction will doubtless extend through it all. If the problem in our own missions in China is more than this, if there are missionaries who are untrue to the essential evangelical facts and convictions then the problem is no problem at all, except the problem of learning who such missionaries are and bringing them home. But is there one such missionary in our force. I do not believe it. If there is he ought easily to be found and he certainly must be and will be.

Before I go on to the third and fourth criticisms of Dr. Thomas may I pause just a moment to explain especially to the Elders who are here, what the processes in this whole matter are, who it is that determines whether an ordained man sent to the Foreign Field believes as we think he should believe in going out as a teacher of the faith. The General Assembly long ago decided that. It said it would not leave that question to its Missionary Boards. That was the function of the Presbyteries of the Church to determine. The Presbytery must pass upon the doctrinal convictions and qualifications of men coming into the Christian Ministry. And we have made it a point all these years to tell every candidate for appointment as an ordained Missionary, that he could not be appointed until he had satisfactorily passed all the tests or examinations of his Presbytery. If any suspicions arise with regard to him, they are reported to his Presbytery in order that they may be investigated. That does not exempt the Boards from full responsibility. If they hear of anything that would disqualify a man they have a duty to take what they hear into account, but our Church does not refer to the home of Foreign Mission Boards or Freedmen or Ministerial Relief, the question of passing upon the doctrinal convictions and ministerial standing of the ordained Ministers. I remember years ago when these questions were more alive than they are today, and the whole issue came up, Dr. Robert Russell Booth was still living and he and Dr. Wm. M. Barton were members and leaders of the Foreign Board, and we faced this whole question then with the view of all the possible contingencies of the future, and those wise men saw very many. And other wise men were consulted and the whole matter was taken anew to the General Assembly, and the Assembly laid down the rule that it could not pass over to the Board the right to determine the doctrinal qualifications of its Ministry, but placed that authority absolutely in the hands of the Presbyteries, and above them of the Synods and General Assembly. You will ask, how can you be sure that afterwards men do not drift away? Men may change their minds. How can you be confident out on the Mission Fields they may not lose their early convictions? That is no easy problem to answer, and it is, more difficult one than you realize. Because a great many of these men pass from under the jurisdiction of our home Presbyteries by the act of the General Assembly when they go to these Fields. There are a great many Presbyteries on these Fields that belong

to independent churches like the Free Presbyterian Church of India or of China, not related to our General Assembly, and although the judgment of many of us was against it, and my own strongly against it, nevertheless, the General Assembly has advised these ordained men to connect themselves with the Presbyteries on the Fields to which they go. I may be wrong but I think that course tends to delay the development of our native churches. I think it confuses right lines in missionary administration. And I think it has tendency to separate these men from their relations with the home church as they should not be separated. But, after all, it is more an academic than an actual problem because these cases of subsequent doctrinal delinquency have not happened, except the few of which I have spoken, and those have been dealt with directly as they arose.

The missionaries are all amenable still to the Assembly and there is no body of men more loyal to it and all that it represents.

If differences of interpretation of opinion do come, my friends, I do not believe that the principle of exclusion and separation and division is the right principle by which to deal with them. Much less, to set up organizations that divide the Body of Christ, that establish extra Scriptural tests using in those tests words that are not found in the New Testament. By what right do we erect barriers with words that the New Testament, itself, never uses? I do not believe in it because it puts the positive faith in a negative position, because it proposes a partisan and divisive propaganda and because it exalts human organization in its own dangerous forms in the defense and claimed interest of divine truth. I do not believe it is right to divide those whom we recognize as one body in Christ. I do not think that is the right way to cope with problems like these.

and indeed it is too late to cope with them when they get to China. They have to be dealt with much nearer home. For, after all, the Foreign Missionary enterprise will be just a projection of the church at home. It will not rise very much above it. It will indeed rise above the average. It will represent the very best of the church at home. But sooner or later whatever is in the church at home will go abroad. That is the reason why what we have grown familiar with here at home they are just beginning to find out in China. It came upon us gradually and slowly here that we have not realized so clearly what they are beginning to realize now all in a burst on the other side of the world.

I want to turn now to the third of the criticisms, namely that Missionaries are not engaged in evangelistic work, that is, they are not exclusively giving themselves to the oral proclamation of Christianity, but that a great many of them are turning aside as described by Mr. Jaffray in his editorials in the Sunday School Times last fall, when he wrote "Winton has succeeded in popularizing some modern missionary work, placing it on a semi-secular, semi-educational, semi-philanthropical basis and largely taking out of it the distinctive feature of bringing the Gospel message to the lost, perishing souls of heathenism."

Mr. Thomas does not attribute the missionary schools and hospitals and the feeding of the famine stricken and the rescue of orphans and the healing of the sick and the opening of the eyes of the blind to satanic influence, but he does represent the missionaries as having turned aside from the direct preaching of the Gospel. I have here a news sheet sent out from the Moody Bible Institute, and there is a great deal in this that is very good and that I have not seen quoted in a single religious paper, but I have seen again and again this criticism of the missionaries in China -

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Dr. Griffith Thomas, in his closing address, arrested attention especially with a statement of the conditions he found in China.

He said, in part: "These are Christian institutions where fifty per cent of the teaching staff are non-Christians. That is risky.

Shanghai is the center of all the religious societies and the headquarters of all the organizations; there are 284 missionaries resident in Shanghai and only four of them doing evangelistic work.

In Canton there are 100 missionaries, not one of them doing evangelistic work.

In one Presbyterian mission there are forty-six missionaries, and two of them engaged in evangelistic work."

I may say I have been criticized, myself, for urging that there should be more direct evangelism in missions, just as I believe that there should be far more direct evangelism by individuals and groups and churches at home. I do still think a larger proportion of our Missionary energy should go into direct evangelistic work. But the facts of the situation today are far away from the inaccurate representation of Dr. Thomas's statements. Let us examine these statements.-

Dr. Thomas says of Shanghai "Shanghai is the center of all the religious societies and the headquarters of all the organizations; there are 284 missionaries resident in Shanghai and only four of them doing evangelistic work." What are the facts? Our own Presbyterian mission in Shanghai has at least six missionaries who are giving themselves only to evangelistic work. And as to the whole body, Dr. Boynton writes:

"Dr. Thomas is quoted as saying that there are 284 missionaries resident in Shanghai and only four of them are doing evangelistic work. As the statement does not include a definition either of a missionary or of evangelistic work, it cannot be dealt with till this field is clear.

"What is a missionary? If any regular employee of a missionary society is a missionary, then the figure is much too small for Shanghai. American societies alone, in 1918 employed 350, of whom there were 107 married couples, 57 single men and 112 single women. The British missionaries were nearly as numerous. Is a wife a missionary? If an evangelist is a missionary when he preaches and teaches but ceases to be when he makes up his accounts, and builds his home, or attends committee meetings, how much of a missionary is he? If a lady goes out turning with missionary zeal and discovers that the largest service she can render the kingdom is to relieve some busy man or woman of routine clerical duties which are wearing out the body and distress the soul, enabling that man or woman to devote himself or herself without interruption to a ministry of teaching or preaching, which is the missionary? Is the doctor who operates and prescribes a missionary, and the nurse whose patient watchfulness brings the patient through not a missionary, or where does the line begin to be drawn?

"What is the nature of the missionary body in Shanghai? Here are gathered the administrative staffs of (for example only), the American Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland, not one of these men or women is employed to do evangelistic work, but their work is vital to evangelical Christianity in China. Here is the administrative staff of the China Inland Mission, exceeding thirty people. The China Inland Mission, theoretically, at least, does no evangelistic work in Shanghai, yet they hold religious services constantly, their members engage in preaching and teaching out-

side their office hours, and they enter actively into certain forms of church life in Shanghai.

"The solidest evangelistic work being done in China today, in my judgment, both in Shanghai and elsewhere, is being ^{done} in institutions, most of which carry on a diversified work, with workers who are more or less specialized, but none of them engaged exclusively in evangelistic work in the sense that they do nothing but teach and preach the gospel by word of mouth. In spite of heavy administrative duties it is my opinion that not less than one-third of the energy of the missionary body in Shanghai must be considered as evangelistic with reference to the Shanghai field and more than a third of it evangelistic as related to the field outside Shanghai. Men like Bishop Bashford are essentially evangelistic even when engaged in missionary administration and their labors find their immediate fruits in the instructions of other men. Even a statistical secretary, to bring it home to myself, has evangelistic opportunities every week which I trust I have not unduly neglected. The business manager of the school for American children is contributing to the efficiency of the man and woman two hundred miles away who has committed his children to the school and who has been freed to give more of his or her own time to "direct evangelistic effort." Without the educator to conserve, in these days 'purely evangelistic work' would not make such progress in building up a strong, indigenous Chinese leadership. (The China Inland Mission at last reports to hand had about 25 pastors among the Chinese for a church of over 30,000 membership, a partial result of a 'purely evangelistic policy'.

Dr. Thomas says of Canton - "In Canton there are 100 missionaries, not one of them doing evangelistic work." What are the facts? Dr. A. A. Fulton writes:

"If Dr. Griffith Thomas asserts that there are 100 missionaries in Canton, not one of which is doing evangelistic work he has been misinformed. Following are names of men residing in Canton, and engaged exclusively in evangelistic work: E. B. Wallace, A. J. Fisher, C. Miller, A. A. Fulton, J. Lake, H. Burwell; C. Nelson; Swedish Mission, one man; also A. A. Pratt residing one hour's distance from Canton, W. Mawson total, 10.

These men travel long distances yearly, and under their leadership are more than 100 Chinese preachers and colporteurs. By aid and guidance of these men, in cooperation with their Chinese preachers more than 1000 villagers are reached yearly, and many tens of thousands of persons reached with the Gospel. Largely under direction and guidance of men engaged exclusively in evangelistic work a large tent shed was erected in Canton some months ago, and meetings were conducted entirely by Chinese preachers and evangelists. Meetings were held twice a day for ten days, and each meeting attended by more than 3000 persons. More than 100000 persons heard the Gospel, and 2500 signed cards saying they had decided to become Christians. More than 1000 were organized into Bible Classes, and at one communion service in one church 110 persons were baptized."

With one exception every professor in the Union Theological College had been engaged exclusively in evangelistic work before entering upon their duties as instructors, some of them for ten years, and one for more than 25 years.

These instructors have been carefully chosen by their respective Missions and Boards, and have the approval of a body of experienced men who are directors of that Theological College.

'By their fruits ye shall know them', and the 400,000 converts,

and thousands of churches and chapels are unanswerable evidence of the self-sacrificing work carried on by evangelists, educational and medical agencies. 'and whereunto we have already attained by that same rule let us walk.'"

Mr. Thomas says - "In one Presbyterian mission there are forty-six missionaries, and two of them engaged in evangelistic work." There is not one Presbyterian mission in China of which this is true.

And, after all, test the Missions in China by results. And the methods which the missionaries are using they have been led to by their own judgment and they are prepared to have them scrutinized and tested both as to their principle and as to their results. Try them first by their results. The most exclusively evangelistic Mission in China is the China Inland Mission and it and our own Presbyterian Missions are the two largest missions in China. The China Inland Mission has 768 members and 316 associates, or 1084 in all. We have in all 484. According to the recent survey statistics 67% of the China Inland Mission are called evangelistic workers and 40% of ours; 20% of the China Inland Mission educational, and 45% of ours; 4% of the China Inland Mission medical, 11% of ours. Now note the results. The China Inland Mission has 32 ordained Chinese preachers, we have 94. The China Inland Mission has 42676 communicants. With one half of their number of missionaries our Mission churches have 28659. The China Inland Mission has 13632 Sunday Scholars. We have 22027. They have 127 middle schools students and we have 1568. I respect greatly the China Inland Mission and am making no invidious comparison but am only trying to meet the implications of misleading criticism. Hospitals and schools are fruitful evangelistic agencies and these missions have produced the trained Chinese leaders which have maintained the training institutions. Here is a letter from Henry Davis, in charge of the Faching High School of the Southern Presbyterian Mission:-

"We will celebrate the 20th anniversary of the Faching High School on October 27th. One thousand students have studied in the school. The ordained men in the newly erected Faching Presbytery are graduates (or former students) of our school. The school leads the thousands of Faching city students in campaigns for famine relief, sanitation, moral uplift, and in winning souls for Christ.

The volunteer band of 17 members supplies workers for 2100 different preaching places.

One hundred sixty eight of our students carry pocket Testaments supplied by the McCallie School, Chattanooga, Tennessee, and form the largest Pocket Testament League in Asia (as far as we have any statistics.)

Recently one of my Bible students in discussing purity and Christ's power wrote the following: 'As I believe and depend in Jesus Christ as my best Friend and Lord, and daily ask Him to give me sight to conquer impurity. I am doing these things for I hope to be a Sir Calahad.'

I teach the boys that Ronnyson got his idea of Sir Calahad from Christ alone."

Three weeks later on January 16, 1921, Mr. Davis wrote:

"About one month ago a small band of students and teachers made a covenant together to pray daily in the early morning for a special outpouring of the Holy Spirit upon the students of Faching High School. His praying band continued to increase in numbers and enthusiasm. Thus preparation was made for the coming of a Mr. Chen, Chinese National Student Secretary of the Y.M.C.A. He is a product of the China Inland

mission of anchors, and a model young man. He believes in prayer and is filled with the spirit. His addresses were most powerful. Even the little boys sat for more than an hour at a time on hard benches listening with eyes wide open. At length one morning, after several days of prayer and preaching, a direct appeal for Christ was made. On that day 100 students declared for Christ. Of these 40 have been formed into two special aspirants classes with a view to baptism within this month. In all the history of the school this is the most powerful outpouring of God's grace. There remain now only a few dozen pupils out of 250 who have not declared for Christ.

Over 200 of these are now members of the Pocket Testament League."

But let us go back of this to the principles. What is it to preach Christ? It is not necessarily preaching Christ and the Gospel merely to say "Christ" or the words that to you and me might convey the Gospel. Those words have no meaning to most of the people to whom the missionaries have gone. They do not know what the love of Christ is until we show them that love incarnated in a man in whom Christ is visibly loving man. That is the only way they will know what it is. Many of these people are kindergarten people. You have to talk to them by deed and not. That is the only way to get the meaning into the language. There are no words in which to express the great Christian ideal in some lands. It takes years to create these words by living into them before the eyes of the people the content of Christian reality, and only then are these words valid counters in which to express orally the Christian Gospel to men.

And also how can the true Christian spirit in men fail to come out in loving service? Therefore, you will find the best evangelists are those who do not forget to do good and share what they have with others. Dr. Nevius was one of the greatest missionary evangelists in China. His little book on "Methods of Evangelism" was one of the most influential missionary books ever published. But when you go to China you find that Dr. Nevius is not only remembered by the churches he founded, but all over Northern China you will find his fruits and the orchards which came from him. He brought from America the best grapes, fruit trees, peach trees, apple trees, and planted them in his garden and offered shoots to any one who would take them, and all over Northern China today there are orchards growing the best fruit as the result of Dr. Nevius's work. Then there is Dr. Swallen. He grew up on a farm in Ohio and went to Korea and gave himself to evangelistic work, but he planted his orchards too and brought in his good Ohio fruit and when I was there last his associates were joking him because the Japanese had given him many medals for the best fruit which had been produced and which he had displayed at their fairs. And all the time he was as true an evangelistic missionary as could be found. Here is our friend Charles Huston, Chairman of the Assembly's Evangelistic Committee. Nobody is going to suspect him of lack of evangelistic conviction. And he generously gives his money to equip Mr. Slater with good chickens to improve the stock of chickens in the villages in Northern India. There was John H. Converse. Nobody ever suspected him of lack of evangelistic sympathy. Where did he put his money? He built our College in Mexico, I remember his coming with his thousands to be put in schools and mission buildings and in educational institutions to train men to preach the Gospel among their own people. Is medical work illegitimate because men are not always distinctly speaking orally the words of the Gospel? Dr. Jaffrey says Satan has popularized it. But is Dr. McKean not truly representing Christ when he gathers on his island in the Ho nan river the lepers of Northern China to stamp leprosy out of that nation? I have at home the silver baptismal bowl he let me hold when he gathered all the lepers together one day for a communion service at which the last non-Christian leper was baptized, so that every man and woman leper in the village was in the Christian church. Why did they come in and how? Because the Medical Missionary went to them, gathered them in and revealed Christ to them by loving human service. I am not willing to surrender the ideal of

of social service to any group that does not share with me my fundamental Christian convictions. I believe these fundamental Christian convictions are the roots from which all this kind of service naturally grows.

And what men say that we must go back to the example of the primitive missionaries who did not seek to mould society with this kind of service, who devoted themselves exclusively to the oral proclamation of the truth of the Gospel, my answer is, that such answers springs from utter ignorance. I gathered my testimony just a little while ago of the great founders of the British and American Missions, going back to David Brainerd, Samuel J. Mills, Admiral Judson, Walter Lurie, Jeremiah Swartz, founders of American Missions, back to Henry Venn, perhaps the greatest Modern Missionary statesman we have had, William Carey, Alexander Duff, and the founders of the British Missions, and, gentlemen, wherever they touched life they gave lavishly of what Christ had given them, all He had given them. Then some one sent money to David Brainerd for evangelistic work, what do you think he did with it? He wrote back to the donors and asked them whether he might expend it, or at least a part of it, for the discharge of debts of his Indians, securing their lands so there might be no entanglement to hinder their settlement. He notes with joy the moral and social effects of the Gospel, the reformation of external manners and the renovation of life. He aided the Indians in their search for better farming lands. "The design" he writes, "of their settling them in a body, and cultivating their lands, of which they have done very little in their pagan state, being of such necessity and importance to their religious interests, as well as worldly comfort, I thought proper to call them together, and show them the duty of laboring with faithfulness and industry, and that they must not now 'be slothful in business,' as they had ever been in their pagan state. I endeavored to press the importance of their being laborious, diligent and vigorous in the prosecution of their business; especially at the present juncture, the season of planting being now near, in order to their being in a capacity of living together and enjoying the means of grace and instruction. Having given them direct orders for their work, which they very much wanted, as well as for their behaviour in divers respects, I explained, sang, and endeavored to inculcate upon them Psalm XXXVII, common metre, Dr. Watts' version."

On July 21, 1846, he writes in his journal, "Took care of my people's secular business and was not a little exercised with it. Had some degree of consolation and comfort in secret retirement." All his longing was for heaven, and meanwhile, "to do something for promoting the interest of religion, and the souls of particular persons." To save souls was his own consuming thought. Yet he showed his Indians how to clear their lands and raise their crops, and he bore their economic burdens and sought to teach them the principle of unity in a Christian Society.

That has been the spirit of the missionary enterprise from the first day to now. What is evangelistic work? Who did the most ^{effective} evangelistic work in your life? Think back and see. Was it always an evangelist or was it a friend or a mother? I think that mind exercises must put in words the Gospel of Christ and that we need a larger trust in direct oral preaching, but if they do not do something beside that, their work is going to be ineffective. Their words will be meaningless save as they are uttered with living sympathy, of flesh and blood, trusting, creating, helping men. I think that we say justly say in their behalf to Dr. Thomas, "show us your faith without your works and our missionaries in China will show you their faith by their works."

A word should be said regarding Dr. Thomas's criticism of the concussive principle in union missionary work. It goes without saying that when Presbyterians, Methodists, Baptists, Congregationalists, Episcopalians and Disciples unite there must be concessions. But if they are all Christians there will be no wrong concessions. The unions into which alone we have entered are unions of

evangelical Christians and my associate, Dr. Brown, has stated our principle of action -

In matters of the Church, the line must be clearly drawn between those who believe in a supernatural religion and those who do not, between those who believe that the Bible is the word of God and those who regard it as merely a human book, between those who worship Christ as the divine Saviour of the world and those who see Him only as the best man that ever lived. These cleavages are too wide and deep for any possible bridging."

This is not a wrongful concession any more than it was wrong to adopt a "concessive" principle in forming the Bible Union of China of which Dr. Thomas told you. That union left out some things for the sake of unity. I could name several vital truths which would have shaken that unity. But much can be conceded when men are true to what is fundamental. And what is the fundamental thing? The New Testament tells us plainly. "Other foundation can no man lay, than that is laid, which is Jesus Christ."

You will ask me, is everything then satisfactory? No, it is not, and I haven't glossed things over. There is no wisdom or right in glossing things over. The truth is the only thing that it is safe or right to work by, and I have been trying to tell you gentlemen the truth here tonight. Things are not satisfactory. Where in the world are they? I wish many things were different in the Foreign missionary work. But I am a great deal more afraid of the future than the present. Things are far better out in China in the missions than they are here at home. We have a far greater body, of strong and faithful and efficient men and women there than we have got here at home. I am anxious about the future, as to whether the fountains of the missionary motives are going to dry up in the days to come, whether the great convictions that alone produced the missionary enterprise, and alone can sustain it, are going to live on. I believe they are, but I think we have a great struggle lying ahead of us, and I will tell you, gentlemen, where the battle-field lies. It is too late when your men come to Presbytery. Your problem lies far back of that. It lies, for one thing, in our American education, our schools and colleges and universities. We have many universities here whose whole philosophical faculty is teaching a purely mechanistic view of the universe. How long are you going to keep the Christian religion alive if that kind of influence pervades society and eats the very foundation from under any supernatural faith? That is where in part, our problem lies. You can not solve it by calling names. You can only solve it by raising up teachers who believe what you and I believe is the truth, and who can cope with the men who do not believe so. We are never going to get this thing changed in the colleges and universities by opposing or reviling. It has to be done constructively. Where are we raising up inside the Christian church the believing scholars, the men who know? That is one of our problems. And I do not believe we have an agency in our Church today that needs our backing more than our Board of Education, with all the responsibilities lying upon it. And the problem is far greater than we have as yet understood. This is a part of the battle-ground, and a part of it is in our own homes. Out of how many of your homes have young men gone into the Ministry, into the Foreign Mission Field? That is a pretty searching test to bring home to us. Let us beware of what we say about other homes, out of which the boys and girls are going, holding, perhaps, views that are not exactly ours, if we are not sending our own sons and daughters. The problem in part, is there. Let me tell you, gentlemen, it is nearer still. It is right here in our own hearts. Can you build a missionary enterprise on the kind of hearts that we all in this room have tonight? Can you build it on the possibility of such happenings as are concerning us now? Can it be done? Are we ourselves the absolutely

ADDRESS OF
MR. ROBERT S. SPURR
BEFORE

THE PRESBYTERIAN SOCIAL UNION,
BELLVIEW-STRANDED HOTEL,
PHILADELPHIA, PENNA., MARCH 23th, 1921

(Revised and enlarged by some quotations and statements for which
there was not time in the spoken address)

SUBJECT: "ARE THE MISSIONARIES IN CHINA TRUST WORTHY?"

DR. SPURR: Mr. President and Gentlemen, I thank you very much for this opportunity which the justness of this Union has so promptly provided for a statement in defense of the missionary body in China. I suppose that this is the first time in the history of this Union that such a defense has been deemed necessary. My mind goes back by way of contrast to what I think was the first meeting of the Union at which I was ever invited to speak, many years ago, when the Union met in the Mullitt Building. The other speaker of the evening was the late Col. Charles Denby, who had been for many years American Minister in China, appointed under one administration and retained under others of varying political complexions. There were few men in the world outside of the missionary body, itself, who knew China and the missionary group in China as well as he. He owed his own life to the skill of an old Medical Missionary, Dr. Kerr of Canton. He spoke that evening of what he, himself, knew. After he had spoken, it was not necessary that any one should add a word, least of all in defense of our missionary representatives in China. In fact, he spoke so long there wasn't a chance to add a word, for some of you may remember he spoke for two full hours, and I had a chance to speak for only three or four minutes at the end. A few more minutes than that will be necessary, this evening.

Perhaps, it is well that some weeks have passed since the address of Dr. Thomas on January 17, 1921, which we all have in our minds. We can now temperately try to draw from it whatever good there may be in it for us all and for the cause. Alas, no doubt, some evil has been done as well, because, in general disproportionate statements of that character, the wrong falls upon the just as well as upon the unjust in its consequences. There were men in this group who were overheard at the end of that meeting saying to one another as they were going out, "Well, we will never give another dollar to foreign missions." That sort of result is evil in itself and an evil to the men who are capable of it. I have a letter here also that came to Miss Hodge, President of the Women's Board of Foreign Missions, from one of the Women's Missionary Societies in this City. It is pathetically illustrative:

"We, the Women's Missionary Society, decided at our annual meeting that we could no longer give our gifts through the Boards of the Church.

We feel, in view of the facts published in the Presbyterian and the Sunday School Times of Feb. 3 and 12 regarding the sending of missionaries to the foreign fields who deny all that we hold true and sacred, that we would be false to our Lord and Saviour if we helped to support these workers.

We know that there are many true missionaries sent out from our Boards and it is with the deepest regret that we have had to take this step."

such results as these raise grave questions about the statements which produced them and which provided no adequate protection of the worthy and good. And realizing this, I honestly confess that there have been times when it has been a little hard to hold oneself rigidly in hand. I think of a friend of mine who came back from China some time ago. His wife had died there of cholera, leaving a little motherless baby. He brought this little baby home with him to one of the old Presbyteries of our State and it was a hard problem with him, but he faced what seemed to him to be his duty, and left the little one with its grandmother and turned back to China, and as I shook hands in my office with him, and said goodbye, his eyes filled with tears but he kept his courage and went back to his lonely post. I have thought of him and hundreds like him and the words which have done them wrong seem to me very sad and unfair words. The criticisms which have been made have not been adequately guarded from injustice and harm. We will let that go, however, for the present.

We are gathered here this evening to ask ourselves honestly what the facts are and to do whatever may be called for by those facts. First of all, these troubles are not new. These are no strange or unknown seas we are called upon to sail across. They are not new and unprecedented problems which we are called upon to deal with. The Church went through all this long ago, and will go through it again in other forms in days to come. I was reading, last week, a little book containing the records of the meetings of the Foreign Missionary Secretaries of the different Agencies in the City of London, who had met annually in monthly meetings during each winter since 1819, and in this sketch there is a review of some of the things they talked about in the earlier days.

"At this period the whole outlook of missions changed from enthusiastic expectation of world-wide success to a humble hope that a few elect might be saved. A good deal of hostile criticism was levelled against the Societies. In 1825 the Association was enquiring, 'in what light are we to regard the opposition now so generally excited against the diffusion of divine truth, and in what mode should it be met?' and then in 1826 they tried to profit from the opposition - 'What practical lessons may be learned from the recent animadversions on benevolent institutions?' Again a little later they discussed, 'what are the causes of that distrust which has been excited respecting the management of religious societies, and what is the best mode of removing it?' There is a tone of resignation in the title of a paper read in 1849, 'The trials of missions - the reasons of these afflictive dispensations and the beneficial results of them.' But they were not allowed to work in peace, for within three years it was said, 'A notion prevails to some extent that the missionary enterprise is a comparative failure. Is there any truth in it, and what are the best methods of dealing with it?' The minutes of this meeting record the conviction that 'missions had been successful beyond expectation, and probably far surpassing the hopes of the fathers and founders of them.'

The storm broke out again in 1858 after the Indian Mutiny - the friends of missions urging a bolder Christian policy on the Government, and the critics declaring that the Mutiny was caused by proselytism. In the same year the Secretaries were also driven to examine 'Some of the principal objections made against the management of religious Societies such as - the cost of deputation work, publications and periodicals, etc.'

'Criticism from without has never ceased, but for half a century the association has not spent much time in discussing it. Of course it has not always come from without. There have been critical and argumentative and candid friends in the inner circle. In 1828 Edward Irving's famous L.M.S. sermon declared that the current methods were all wrong, and a few years after there was a topic of discussion which sounds peculiarly modern - 'What line of conduct should be adopted by Missionary Societies in order to obviate the dangers, which may be apprehended from the agitation among their friends or agents, or those controversies which have recently been moved in the Christian Church?'

All this sounds very modern, yet this was nearly one hundred years ago.

I appreciate your kindness in inviting me to make this statement here this evening. I am glad I was one of the group to be invited, although the judgments of those with whom I work and their convictions in all that is fundamental are identical with my own. I have no quarrel with the doctrinal views set forth in the address made here two months ago. So far as those views rest on the New Testament I believe them all. I accept every word of the New Testament on these points. My only disagreement with part of what was said or implied was because I believe it is not in accord with the New Testament. And I wish the friend who made that address were more familiar with our Confession of Faith. There are two great utterances in that Confession, one on liberty of conscience and one on the constitution of the Christian Church, whose principle of comprehension, of positive conviction and of ample room in Christ are very different from any spirit of division or any exclusion or separation of group from group ^{among} ~~and~~ all of whom are in Christ.

I agree that we should lay aside in our consideration of this matter what has been said in or out of prejudice with regard to the premillennial view of our Lord's Second Coming. The word does not occur in the New Testament. A great many of the issues it raises are not there. The teaching of the New Testament, however, is perfectly clear, that this same Jesus who was taken up from us into Heaven will come again in like manner as He went away, and that men are always to be on the watch for His coming. That seems to me to be the unquestionable teaching of the New Testament, and I accept it as everything else in that Testament without equivocation or hesitation or abatement of any sort whatsoever. Our views on this question have more relevance than Dr. Thomas allows but I am ready with him to leave this matter out of account in this discussion.

What we are facing here tonight is, what the facts are regarding these statements that have been made. And I am at a disadvantage in dealing with them because I did not hear them. The Presbytery of Philadelphia asked Dr. Thomas to write out his address for the Board, but he has not done so. We have been referred by Dr. Thomas to his article in the Presbyterian, and to two editorials in the Sunday School Times, which I have read through with the greatest care to find out precisely what the charges were with which it would be possible to deal, and to which one could make a clear, direct, unhesitating answer, but it is difficult to discover them. It is clearly declared that there is a modernist tendency on the part of some missionaries in China - but of just what that means there seems to be no definite declaration that I could find in the statements of Dr. Thomas. The clearest explanation of all is what we find in a straightforward way by Dr. Kennedy in an Easter editorial in the Presbyterian.

For some time there have been intimations that rationalism and naturalism have been insinuating themselves into the foreign missions of the evangelical churches. These rumors have become more and more serious and definite. It was represented that the teachers of this destructivism are missionaries sent out by the respective boards. They teach the heathen that the Bible is not infallible as a guide in faith and practice, and men must look to their own reason and to their religious consciousness. They deny or ignore the deity of Christ, his vicarious atonement and his bodily resurrection."

These are clear statements with which one can deal.

Dr. Thomas's own statement is not so explicit. I can not find any specific declaration of his that the missionaries in China disbelieve in the inspiration of the Bible and in the deity of Christ and His atonement and resurrection. His article in the Presbyterian of February 16 states that one party of the missionaries in China is "decidedly affected by higher criticisms and modernism," that "the fundamental question at issue in China is the same as it here at home, the trustworthiness and divine authority of the word of God, and, as it is well known, the view held of the Bible necessarily affects the nature of the message delivered to the Chinese, because our attitude to Scripture dominates our conception of the gospel.

"The trouble in China is largely due to two causes, which are probably connected. The first of these is a tendency among ^{many} missionaries to concession, in the endeavor to find points of agreement between Christianity and Buddhism.....

"The other cause of trouble is the theological position of many of the men sent out from certain seminaries in America."

But there is no explicit statement that these men deny the inspiration of the Bible, the deity of Christ, the vicarious atonement and the bodily resurrection. Perhaps his spoken address made this statement and is reflected in the Presbyterian's Easter editorial. I cannot say but I do know that you will want an answer to the statement in any case. This answer I shall give, first to the idea that the missionary body as a whole is untrustworthy, second to the view that our Presbyterian missionaries can not be absolutely trusted, and then I wish speak of Dr. Thomas's two further criticisms of the neglect of evangelistic work and of the concessive and compromising character of union missionary effort.

First, however, a word as to the missionary attitude to Buddhism. As a matter of fact it is Confucianism and the right attitude to it which has been the real problem, but the problem is not one of concession. It is as Dr. H. Clay Trumbull used to show us a problem of common ground to start from. That we need is more men with the skill to find these meeting points from which to lead the Chinese on. I wish we had more men with the skill of Dr. Walter Lowrie in doing this. Dr. Lowrie was born in China, he is as loyal as any one in this room in deepest truth to all that is most sacred and fundamental in our convictions, and his skill in preaching Christ to the Chinese Confucianists is the wonder and despair of all. I heard him at the Conference of our Missionaries last June telling of his method of approach and one of the other Chinese missionaries there walked away from the meeting with me uttering his longing to be able to build as Dr. Lowrie did on what he could find in Chinese hearts. We are dealing with men at another pole of human thinking from ourselves, and we have to find, just as our Lord found, just as St. Paul found, somewhere a point where we can meet and touch them, and lead them on from that to the treasures they have not got and that we have in Christ.

Letting that pass, what is the attitude of mind of the great body of missionaries of all denominations, not our own alone, in China on the doctrinal convictions of Christianity? Well, there are extremes at either end. There are, it is said, some theological radicals at the one end. And, at the other end, there is a group - one would not call them Plymouth Brethren, but that would describe them best to the minds of most of you - who represent at that end just as extreme a view as the other men represent at the other end. And in between there is a great body of men and women of all our Missions in China as true, as faithful, as evangelical as any body of Christians anywhere in the world. Dr. Thomas has told you of the Bible Union in China and the convictions which it holds, Dr. Watson M. Hayes immediately on his return to China last autumn wrote me of it and said of the statement of its views: "The enclosed, I believe, represents not merely the ideas of our chief Chinese leaders but the great majority of the mission body in China as well." I wrote to a few of the missionaries who are now at home on furlough about Dr. Thomas's representations, asking if they would mind stating frankly just what their convictions were on this point. Let me read some sentences from their letters:-

Mr. A. A. Fulton, for 27 years in South China writes:

"As to the criticisms upon the missionaries in China that there were very large bodies of them that were modernists and unevangelical, I can only say that I can not speak for other parts of China, but in Canton I feel sure we have as firm a body of spiritually minded missionaries as may be found in any part of the world. Just what particular theological views each and every man and woman may hold I do not know, but that any one of them is a person to whom the term unevangelical may be applied I do not believe."

The Rev. P. W. Bible for 15 years in Central China writes:

"Dr. Thomas's statement charging the missionaries with being 'Modernist and unevangelical in their religious views' is dependent in part upon definition.

I can best give you my judgment in the terms of comparison. I have a large acquaintance among missionaries through the Yangtze Valley and North China. I have a pretty large acquaintance among Presbyterian Ministers throughout the United States.

In my judgment any definition of modernism or unevangelical religious views would find a smaller proportion of Protestant missionaries in China coming under the ban which Dr. Thomas's phrase implies than would be the case if the same definition were applied to Presbyterian ministers in the United States.

Expressing a judgment positively, I would say that I think the overwhelming majority of missionaries in China are sound and evangelical in their views. There are, of course, a few men with radical views who intrude their views rather markedly upon the public but such men are rare, and the judgment of the missionary body as a whole based upon these cases is markedly unfair."

The Rev. E. C. Lotzentine for 23 years in Central China writes:

"You and those who know the missionary body best will agree with me when I say that the missionary body as a whole is thoroughly loyal to the fundamentals of our Christian faith, namely, faith in the God revealed by Jesus Christ, in the deity of Christ, His atonement for sin, His resurrection and the presence of God through His Holy Spirit in the lives of men. There may be those who doubt these fundamental doctrines, but I have not met them. They do not all, of course, interpret them in the same way, but the real faith in Christ as the Divine Lord and Saviour of men burns brightly in the hearts of all.

Mr. C. L. Boynton, Statistical Secretary of the China Continuation Committee writes:

"If a man is evangelical in character who holds to the Divine Sonship and personal lordship of Jesus Christ, who centers his message around the personality of Christ and his revelation of the love of God for a sinning and suffering world, and who is willing to be all things to all men if he may by all means save some, then there are few of the present missionary body who are strongly evangelical. They hold to the position that God was in Christ revealing Himself to the world, and reconciling the world unto Himself.

I am jealous for the reputation of my missionary brethren, as well as for their intellectual integrity. It has been my privilege to know a very large proportion of this missionary body during the past fifteen years, and my personal acquaintance extends to nearly half of all their number in China. As a class they are not excelled in their devotion to the person of Christ and to the proclamation of his Gospel. They have devoted their lives to His service in the spirit of sacrifice."

And Mr. Trumbull who was with Dr. Thomas in his brief visit to China and who has joined him in his statements, at the same time clearly declares, "I have no shadow of doubt that the missionary body as a body or group of Christians is probably on a higher plane spiritually, and sounder in doctrine, and truer in devotion and more empowered in service, than any general body or group of Christians on earth today. That needs no argument among any thoughtful group of Christian men."

Such testimonials can be multiplied indefinitely. What the missionaries in China believe, however, they have themselves declared in the statement adopted when they gathered a few years ago at their last great Conference in Shanghai. This was the statement they agreed upon:

"That this Conference unanimously holds the Scriptures of the Old and New Testament as the supreme standard of faith and practice and holds firmly the primitive apostolic faith. Further, acknowledging the Apostles' Creed, and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian Faith, the Conference does not adopt any creed as a basis of Church Unity, and leaves confessional questions for further consideration; yet, in view of our knowledge of each other's symbols, history, work, and character, we gladly recognize ourselves as already one body in Christ, teaching one way of eternal life, and calling men into one holy fellowship; and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendors of the Christian hope.

We frankly recognize that we differ as to methods of administration and church government. But we unite in holding that these differences do not invalidate the assertion of our real Unity in our common witness to the Gospel of the grace of God.

"That in planting the Church of Christ on Chinese soil, we desire only to plant one church under the sole control of the Lord Jesus Christ, governed by the Word of the living God and led by His guiding Spirit."

Men have different ways of stating these things just as you have in this Presbytery of Philadelphia, just as we had in the Old and New School Presbyterian Churches. The two schools came together, but they carried over into the United Church those two shades of viewpoints and temperatures of minds. We have them

still here in this very city. You will have them wherever you go, but I say, in all honesty, and with an understanding of what the facts are, that I believe the body of Christian Missionaries in China represents a more Homogeneous evangelical conviction and more solid Christian faith than you will find in any corresponding body of Christian men and women anywhere else in the world.

If by "modernism in China" accordingly it is meant that any large number of missionaries, or, as far as I personally know them, any of them at all, have departed from the evangelical convictions and life I do not believe it exists. If it is meant that some of them within the bounds of their convictions interpret them differently from the way you and I could interpret them, no doubt that is true. Arminians and Calvinists differ widely in their interpretations; likewise Friends and Sacramentarians. And there are no doubt interpretations abroad in China as here which we would deplore and there are conflicts of tendencies there as here, but they do not warrant statements which discredit the trustworthiness of the missionary body in China.

In the second place, regarding our own people, I have read all the statements with very great care to find out whether anybody charged our Presbyterian Missionaries with disbelieving in the Bible or the Deity of Christ, or in the vicarious atonement or in the bodily resurrection of our Lord. I could not find anywhere in the articles to which Dr. Thomas has referred us, or in any other statements that he has made, any direct charge whatsoever that any Presbyterian Missionary disbelieves any of those great convictions, and I do not believe that there is one of them that does. You will remember that when some years ago Dr. J. Wilbur Chapman visited the mission field and made some general statements regarding the circulation of lax theological views, he gladly met the Board of Foreign Missions and explicitly stated that he knew of not one of our own missionaries to whom his statements would apply. If there is one to whom they do, we should know it, and if any body can guide us to that one, two or three, everything will be done that needs to be done to deal with that situation. But our own missionaries have never intimated that, any of their own number has lost faith in the Bible or in the deity of Christ or in the great Christian fundamental beliefs. They are all in Presbyteries together on the field or are members of Presbyteries at home. Any vital delinquency of doctrine on the field would be known and it will be dealt with directly and will be reported when anyone knows of it, to the Presbytery in the case of any missionary whose connection is here and not in China. Dr. Lowrie is at the head of our Missions in China. It is his business to travel through all the Missions, conferring with every Missionary. I have talked to him intimately and he deploras many of the tendencies which he finds creeping into China, but which he finds, he told me, infinitely stronger at home. But Dr. Lowrie has never intimated that there is one of our Presbyterian body in China who is not a loyal Christian believer and a sincere teacher of our great evangelical convictions. As I look back over all our body of missionaries in all lands for thirty years, I can recall just four men who broke down here. Everyone of these four men let it be known himself. They wrote home that they had changed their theological opinions and had changed them radically. All four of them lost their faith in the Deity of Christ, and all four of those men were brought home. These are the only cases that I can recall in more than thirty years of relationship with the Presbyterian Missions where any man on our staff have drifted away from the great convictions they held and that held them when they went out to the field. I do not know how the matter can be put more straight or more clearly than this. We do not know one of our men who is unfaithful in these great convictions. If anybody knows such we want to know who and where they are. It is not fair to lay the whole body under suspicion. But if there are one or two or three or a score among them whom any one knows, let us know of them. If, during the War, anybody had accused the Union League Club or the Social Union of being disloyal and unpatriotic, what would have been done? Would you not have demanded to be put on the clue that you might know who the guilty were? Would you assume

that all the innocent were guilty? Would you brand the whole organization with disloyalty because somebody made a general charge but would not specify any particular individuals? I think Dr. Brown was justified, in the letters which he wrote to Dr. Thomas in asking if he knew of any individual regarding whom there was just ground for suspicion. The people who are responsible surely have a right to ask for the specific grounds on which general and sweeping charges are made, and to demand the names of individuals if they can be given. I say of our own people, with unhesitating confidence to-night, that while there are different shades of view among them, of necessity, for did they not go out from our own Presbyteries here, and you know the different shades of view among our home Presbyteries, and while they claim their just freedom within our standards and formularies, we do not believe there is one missionary who is not an absolutely faithful, evangelical man.

There is a problem in China just as here at home as to the limits of diversity of opinion and interpretation within the boundaries of our communion, or within the boundaries of Evangelical Christianity. That is a problem which the Church must decide, which the Church is deciding by her deliverances and by her actual practice. And whatever decision the Church reaches on this question in one part of her jurisdiction will doubtless extend through it all. If the problem in our own missions in China is more than this, if there are missionaries who are untrue to the essential evangelical facts and convictions then the problem is no problem at all, except the problem of learning who such missionaries are and bringing them home. But is there one such missionary in our force. I do not believe it. If there is he ought easily to be found and he certainly must be and will be.

Before I go on to the third and fourth criticism of Dr. Thomas may I pause just a moment to explain especially to the Elders who are here, what the processes in this whole matter are, who it is that determines whether an ordained man sent to the Foreign Field believes as we think he should believe in going out as a teacher of the faith. The General Assembly long ago decided that. It said it would not leave that question to its Missionary Boards. That was the function of the Presbyteries of the Church to determine. The Presbytery must pass upon the doctrinal convictions and qualifications of men coming into the Christian Ministry. And we have made it a point all these years to tell every candidate for appointment as an ordained Missionary, that he could not be appointed until he had satisfactorily passed all the tests or examinations of his Presbytery. If any suspicions arise with regard to him, they are reported to his Presbytery in order that they may be investigated. That does not exempt the Boards from full responsibility. If they hear of anything that would disqualify a man they have a duty to take what they hear into account, but our Church does not refer to the home of Foreign Mission Boards or Freedmen or Ministerial Relief, the question of passing upon the doctrinal convictions and ministerial standing of the ordained Ministers. I remember years ago when these questions were more alive than they are today, and the whole issue came up, Dr. Robert Russell Booth was still living and he and Dr. Wm. M. Paxton were members and leaders of the Foreign Board, and we faced this whole question then with the view of all the possible contingencies of the future, and those wise men saw very many. And other wise men were consulted and the whole matter was taken anew to the General Assembly, and the Assembly laid down the rule that it could not pass over to the Board the right to determine the doctrinal qualifications of its Ministry, but placed that authority absolutely in the hands of the Presbyteries, and above them of the Synods and General Assembly. You will ask, how can you be sure that afterwards men do not drift away? Men may change their minds. How can you be confident out on the Mission Fields they may not lose their early convictions? That is no easy problem to answer, and it is more difficult one than you realize. Because a great many of these men pass from under the jurisdiction of our home Presbyteries by the act of the General Assembly when they go to these Fields. There are a great many Presbyteries on these fields that belong

to independent churches like the Presbyterian Church of India or of China, not related to our General Assembly, and although the judgment of many of us was against it, and my own strongly against it, nevertheless, the General Assembly has advised these ordained men to connect themselves with the Presbyteries on the Fields to which they go. I may be wrong but I think that course tends to delay the development of our native churches. I think it confuses right lines in missionary administration. And I think it has tendency to separate these men from their relations with the home church as they should not be separated. But, after all, it is more an academic than an actual problem because these cases of subsequent doctrinal delinquency have not happened, except the few of which I have spoken, and those have been dealt with directly as they arose.

The missionaries are all amenable still to the Assembly and there is no body of men more loyal to it and all that it represents.

If differences of interpretation of opinion do come, my friends, I do not believe that the principle of exclusion and separation and division is the right principle by which to deal with them. Much less, to set up organizations that divide the Body of Christ, that establish extra Scriptural tests using in those tests words that are not found in the New Testament. By what right do we erect barriers with words that the New Testament, itself, never uses? I do not believe in it because it puts the positive faith in a negative position, because it proposes a partisan and divisive propaganda and because it exalts human organization in its more dangerous forms in the defence and claimed interest of divine truth. I do not believe it is right to divide those whom we recognize as one body in Christ. I do not think that is the right way to cope with problems like these.

and indeed it is too late to cope with them when they get to China. They have to be dealt with much nearer home. For, after all, the Foreign Missionary enterprise will be just a projection of the church at home. It will not rise very much above it. It will indeed rise above the average. It will represent the very best of the church at home. But sooner or later whatever is in the church at home will go abroad. That is the reason why what we have grown familiar with here at home they are just beginning to find out in China. It came upon us gradually and slowly here that we have not realized so clearly what they are beginning to realize now all in a burst on the other side of the world.

I want to turn now to the third of the criticisms, namely that Missionaries are not engaged in evangelistic work, that is, they are not exclusively giving themselves to the oral proclamation of Christianity, but that a great many of them are turning aside as described by Mr. Jaffray in his editorials in the Sunday School Times last fall, when he wrote "Satan has succeeded in popularizing some modern missionary work, placing it on a semi-secular, semi-educational, semi-philanthropical basis and largely taking out of it the distinctive feature of bringing the Gospel message to the lost, perishing souls of heathenism."

Dr. Thomas does not attribute the missionary schools and hospitals and the feeding of the famine stricken and the rescue of orphans and the healing of the sick and the opening of the eyes of the blind to satanic influence, but he does represent the missionaries as having turned aside from the direct preaching of the Gospel. I have here a news sheet sent out from the Moody Bible Institute, and there is a great deal in this that is very good and that I have not seen quoted in a single religious paper, but I have seen again and again this criticism of the missionaries in China -

THE EVANGELISM AT A DISCOUNT

"Dr. Griffith Thomas, in his closing address, arrested attention especially with a statement of the conditions he found in China.

"He said, in part: 'These are Christian institutions where fifty per cent of the teaching staff are non-Christians. That is risky.

"Shanghai is the center of all the religious societies and the headquarters of all the organizations; there are 284 missionaries resident in Shanghai and only four of them doing evangelistic work.

"In Canton there are 100 missionaries, not one of them doing evangelistic work.

In one Presbyterian mission there are forty-six missionaries, and two of them engaged in evangelistic work."

I may say I have been criticized, myself, for urging that there should be more direct evangelism in missions, just as I believe that there should be far more direct evangelism by individuals and groups and churches at home. I do still think a larger proportion of our Missionary energy should go into direct evangelistic work. But the facts of the situation today are far away from the inaccurate representation of Dr. Thomas's statements. Let us examine these statements.-

Dr. Thomas says of Shanghai "Shanghai is the center of all the religious societies and the headquarters of all the organizations; there are 284 missionaries resident in Shanghai and only four of them doing evangelistic work." What are the facts? Our own Presbyterian mission in Shanghai has at least six missionaries who are giving themselves only to evangelistic work. And as to the whole body, Mr. Boynton writes:

"Dr. Thomas is quoted as saying that there are 284 missionaries resident in Shanghai and only four of them are doing evangelistic work. As the statement does not include a definition either of a missionary or of evangelistic work, it cannot be dealt with till this field is clear.

"What is a missionary? If any regular employee of a missionary society is a missionary, then the figure is much too small for Shanghai. American societies alone, in 1918 employed 365, of whom there were 107 married couples, 57 single men and 112 single women. The British missionaries were nearly as numerous. Is a wife a missionary? If an evangelist is a missionary when he preaches and teaches but ceases to be when he makes up his accounts, and builds his house, or attends committee meetings, how much of a missionary is he? If a lady goes out burning with missionary zeal and discovers that the largest service she can render the kingdom is to relieve some busy man or woman of routine clerical duties which are wearing out the body and distress the soul, enabling that man or woman to devote himself or herself without interruption to a ministry of teaching or preaching, which is the missionary? Is the doctor who operates and prescribes a missionary, and the nurse whose patient watchfulness brings the patient through not a missionary, or where does the line begin to be drawn?

"What is the nature of the missionary body in Shanghai? Here are gathered the administrative staffs of (for example only), the American Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland, not one of these men or women is employed to do evangelistic work, but their work is vital to evangelical Christianity in China. Here is the administrative staff of the China Inland Mission, exceeding thirty people. The China Inland Mission, theoretically, at least, does no evangelistic work in Shanghai, yet they hold religious services constantly, their members engage in preaching and teaching out-

side their office hours, and they enter actively into certain forms of church life in Shanghai.

"The solidest evangelistic work being done in China today, in my judgment, both in Shanghai and elsewhere, is being ^{done} in institutions, most of which carry on a diversified work, with workers who are more or less specialized, but none of them engaged exclusively in evangelistic work in the sense that they do nothing but teach and preach the gospel by word of mouth. In spite of heavy administrative duties it is my opinion that not less than one-third of the energy of the missionary body in Shanghai must be considered as evangelistic with reference to the Shanghai field and more than a third of it evangelistic as related to the field outside Shanghai. Men like Bishop Bashford are essentially evangelistic even when engaged in missionary administration and their labors find their immediate fruits in the ministrations of other men. Even a statistical secretary, to bring it home to myself, has evangelistic opportunities every week which I trust I have not unduly neglected. The business manager of the school for American children is contributing to the efficiency of the man and woman two hundred miles away who has committed his child ren to the school and who has been freed to give more of his or her own time to "direct evangelistic effort." Without the educator to conserve, in these days 'purely evangelistic work' would not make such progress in building up a strong, indigenous Chinese leadership. (The China Inland Mission at last reports to hand had about 28 pastors among the Chinese for a church of over 30,000 membership, a partial result of a 'purely evangelistic policy'.

Dr. Thomas says of Canton - "In Canton there are 100 missionaries, not one of them doing evangelistic work." What are the facts? Dr. A. A. Fulton writes:

"If Dr. Griffith Thomas asserts that there are 100 missionaries in Canton, not one of which is doing evangelistic work he has been misinformed. Following are names of men residing in Canton, and engaged exclusively in evangelistic work: E. B. Wallace, A. J. Fisher, C. Miller, A. A. Fulton, J. Lake, H. Burksall; C. Nelson; Swedish Mission, one man; also A. A. Pratt residing one hour's distance from Canton, W. Mawson, Total, 10

These men travel long distances yearly, and under their leadership are more than 100 Chinese preachers and colporteurs. By aid and guidance of these men, in cooperation with their Chinese preachers more than 1000 villagers are reached yearly, and many tens of thousands of persons reached with the Gospel. Largely under direction and guidance of men engaged exclusively in evangelistic work a large meeting shed was erected in Canton some months ago, and meetings were conducted entirely by Chinese preachers and evangelists. Meetings were held twice a day for ten days, and each meeting attended by more than 3000 persons. More than 100000 persons heard the Gospel, and 2500 signed cards saying they had decided to become Christians. More than 1000 were organized into Bible Classes, and at one communion service in one church 110 persons were baptized."

With one exception every professor in the Union Theological College had been engaged exclusively in evangelistic work before entering upon their duties as instructors, some of them for ten years, and one for more than years.

These instructors have been carefully chosen by their respective missions and Boards, and have the approval of a body of experienced men who are directors of that Theological College.

'By their fruits ye shall know them', and the 400,000 converts,

and thousands of churches and chapels are unanswerable evidence of the self-sacrificing work carried on by evangelists, educational and medical agencies. And whereunto we have already attained by that same rule let us walk."

Dr. Thomas says - "In one Presbyterian mission there are forty-six missionaries, and two of them engaged in evangelistic work. There is not one Presbyterian mission in China of which this is true.

And, after all, test the Missions in China by results. And the methods which the missionaries are using they have been led to by their own judgment and they are prepared to have them scrutinized and tested both as to their principle and as to their results. Try them first by their results. The most exclusively evangelistic Mission in China is the China Inland Mission and it and our own Presbyterian Missions are the two largest missions in China. The China Inland Mission has 768 members and 316 associates, or 1084 in all. We have in all 43. According to the recent survey statistics 67% of the China Inland Mission are called evangelistic workers and 60% of ours; 29% of the China Inland Mission educational, and 42% of ours; 4% of the China Inland Mission medical, 11% of ours. Now note the results. The China Inland Mission has 32 ordained Chinese preachers, we have 94. The China Inland Mission has 48678 communicants, with one half of their number of missionaries our Mission churches have 38689. The China Inland Mission has 13882 Sunday scholars, we have 22487. They have 127 Middle school students and we have 1588. I respect greatly the China Inland Mission and am making no invidious comparison but am only trying to meet the implications of misleading criticisms. Hospitals and schools are fruitful evangelistic agencies and those missions have produced the trained Chinese leaders which have maintained the training institutions. Here is a letter from Leary Davis, in charge of the Kashing High School of the Southern Presbyterian Mission:-

"We celebrate the 50th anniversary of the Kashing High School December 27th. One thousand students have studied in the school. The ordained men in the newly erected Kashing Presbytery are graduates (or former students) of our school. The school leads the thousands of Kashing city students in campaigns for famine relief, sanitation, moral uplift, and in winning souls for Christ.

The volunteer Band of 17 members supplies workers for all different preaching places.

One hundred sixty eight of our students carry pocket Testaments supplied by the McCallie School, Chattanooga, Tennessee, and form the largest Pocket Testament League in Asia (as far as we have any statistics.)

Recently one of my Bible students in discussing purity and Christ's power wrote the following: 'So I believe and depend in Jesus Christ as my best Friend and Lord, and daily ask Him to give me might to conquer impurity. I am doing these things for I hope to be a Sir Calahad.'

I teach the boys that Wennyson got his idea of Sir Calahad from Christ alone."

Three weeks later on January 14, 1921, Mr. Davis wrote:

"About one month ago a small band of students and teachers made a covenant together to pray daily in the early morning for a special outpouring of the Holy Spirit upon the students of Kashing High School. This praying band continued to increase in numbers and enthusiasm. Thus preparation was made for the coming of a Mr. Chen, Chinese National Student Secretary of the Y.M.C.A. He is a product of the China Inland

Mission of anchow, and a model young man. He believes in prayer and is filled with the spirit. His addresses were most powerful. Even the little boys sat for more than an hour at a time on hard benches listening with eyes wide open. At length one morning, after several days of prayer and preaching, a direct appeal for Christ was made. ONE HUNDRED AND FIFTY students declared for Christ. Of these 40 have been formed into two special enquirers classes with a view to baptism within this month. In all the history of the school this is the most powerful outpouring of God's grace. There remain now only a few dozen pupils out of 200 who have not declared for Christ.

Over 200 of these are now members of the Pocket Testament League."

But let us go back of this to the principles. What is it to preach Christ? It is not necessarily preaching Christ and the Gospel merely to say "Christ" or the words that to you and me might convey the Gospel. Those words have no meaning to most of the people to whom the missionaries have gone. They do not know what the love of Christ is until we show them that love incarnated in a man in whom Christ is visibly loving men. That is the only way they will know what it is. Many of these people are kindergarten people. You have to talk to them by deed and act. That is the only way to get the meaning into the language. There are no words in which to express the great Christian ideas in some lands. It takes years to create those words by living into them before the eyes of the people the content of Christian reality, and only then are those words valid counters in which to express orally the Christian Gospel to men.

And also how can the true Christian spirit in men fail to come out in loving service? Therefore, you will find the best evangelists are those who do not forget to do good and share what they have with others. Dr. Nevius was one of the greatest missionary evangelists in China. His little book on "Methods of Evangelism" was one of the most influential missionary books ever published. But when you go to China you find that Dr. Nevius is not only remembered by the churches he founded, but all over Northern China you will find his fruits and the orchards which came from him. He brought from America the best grapes, fruit trees, peach trees, apple trees, and planted them in his garden and offered shoots to any one who would take them, and all over Northern China today there are orchards growing the best fruit as the result of Dr. Nevius's work. Then there is Dr. Swallen. He grew up on a farm in Ohio and went to Korea and gave himself to evangelistic work, but he planted his orchards too and brought in his good wine fruit and when I was there last his associates were joking him because the Japanese had given him many medals for the best fruit which had been produced and which he had displayed at their fairs. And all the time he was as true an evangelistic missionary as could be found. Here is our friend Charles Huston, Chairman of the Assembly's Evangelistic Committee. Nobody is going to suspect him of lack of evangelistic conviction. And he generously gives his money to equip Mr. Slater with good chickens to improve the stock of chickens in the villages in Northern India. There was John B. Converse. Nobody ever suspected him of lack of evangelistic sympathy. Where did he put his money? He built our College in Mexico, I remember his coming with his thousands to be put in schools and mission buildings and in educational institutions to train men to preach the Gospel among their own people. Is medical work illegitimate because men are not always distinctly speaking orally the words of the Gospel? Mr. Jaffrey says Satan has popularized it. But is Dr. McKean not truly representing Christ when he gathers on his island in the Me nam river the lepers of Northern Siam to stamp leprosy out of that nation? I have at home the silver baptismal bowl he let me hold when he gathered all the lepers together one day for a communion service at which the last non-Christian leper was baptized, so that every man and woman leper in the village was in the Christian church. Why did they come in and how? Because the Medical Missionary went to them, gathered them in and revealed Christ to them by loving human service. I am not willing to surrender the ideal of

of social service to any group that does not share with me my fundamental Christian convictions. I believe these fundamental Christian convictions are the roots from which all this kind of service naturally grows.

And when men say that we must go back to the example of the primitive missionaries who did not seek to mould society with this kind of service, who devoted themselves exclusively to the oral proclamation of the truth of the Gospel, my answer is, that such counsel springs from utter ignorance. I gathered my testimony just a little while ago of the great founders of the British and American Missions, going back to David Brainerd, Samuel J. Mills, Adoniram Judson, Walter Lorrin, Jeremiah Swarts, founders of American Missions, back to Henry Venn, perhaps the greatest Modern Missionary statesman we have had, William Carey, Alexander Duff, and the founders of the British Missions, and, gentlemen, wherever they touched life they gave lavishly of what Christ had given them, all He had given them. When some one sent money to David Brainerd for evangelistic work, what do you think he did with it? He wrote back to the donors and asked them whether he might expend it, or at least a part of it, for the discharge of debts of his Indians, securing their lands so there might be no entanglement to hinder their settlement. He raves with joy the moral and social effects of the Gospel, the reformation of external manners and the renovation of life. He aided the Indians in their search for better farming lands. "The Design" he writes, "of their settling thus in a body, and cultivating their lands, of which they have done very little in their pagan state, being of such necessity and importance to their religious interests, as well as worldly comfort, I thought proper to call them together, and show them the duty of laboring with faithfulness and industry, and that they must not now 'be slothful in business,' as they had ever been in their pagan state. I endeavored to press the importance of their being laborious, diligent and vigorous in the prosecution of their business; especially at the present juncture, the season of planting being now near, in order to their being in a capacity of living together and enjoying the means of grace and instruction. Having given them direct ones for their work, which they very much wanted, as well as for their behaviour in divers respects, I explained, sang, and endeavored to inculcate upon them Psalm CXXVII, common metre, Dr. Watts' version."

On July 21, 1846, he writes in his journal, "Took care of my people's secular business and was not a little exercised with it. Had some degree of exposure and comfort in secret retirement." All his longing was for heaven, and meanwhile, "to do something for promoting the interest of religion, and the souls of particular persons." To save souls was his one consuming thought. Yet he showed his Indians how to clear their lands and raise their crops, and he bore their economic burdens and sought to teach them the principle of unity in a Christian Society.

That has been the spirit of the missionary enterprise from the first day to now. What is evangelistic work? Who did the most ^{effective} evangelistic work in your life? Think back and see. Was it always an evangelist or was it a friend or a mother? I think that missionaries must put in words the Gospel of Christ and that we need a larger trust in direct oral preaching, but if they do not do something beside that, their work is going to be ineffective. Their words will be meaningless save as they are uttered with living sympathy, of flesh and blood, trusting, creating, helping men. I think that we may justly say in their behalf to Dr. Thomas, "show us your faith without your works and our Missionaries in China will show you their faith by their works."

A word should be said regarding Dr. Thomas's criticism of the concessive principle in union missionary work. It goes without saying that when Presbyterians, Methodists, Baptists, Congregationalists, Episcopalians and Disciples unite there must be concessions. But if they are all Christians there will be no wrong concessions. The unions into which alone we have entered are unions of

Evangelical Christians and my associate, Dr. Brown, has stated our principle of action -

In matters of the Church, the line must be clearly drawn between those who believe in a supernatural religion and those who do not, between those who believe that the Bible is the word of God and those who regard it as merely a human book, between those who worship Christ as the divine Saviour of the world and those who see Him only as the best man that ever lived. These cleavages are too wide and deep for any possible bridging."

"This is not wrongful concession any more than it was wrong to adopt a 'concessive' principle in forming the Bible Union of China of which Dr. Thomas told you. That union left out some things for the sake of unity. I could name several vital truths which would have shaken that unity. But much can be conceded when men are true to what is fundamental. And what is the fundamental thing? The New Testament tells us plainly. 'Other foundation can no man lay, than that is laid, which is Jesus Christ.'"

You will ask me, is everything then satisfactory? No, it is not, and I haven't glossed things over. There is no wisdom or right in glossing things over. The truth is the only thing that it is safe or right to work by, and I have been trying to tell you gentlemen the truth here tonight. Things are not satisfactory. Where in the world are they? I wish many things were different in the Foreign missionary work. But I am a great deal more afraid of the future than the present. Things are far better out in China in the missions than they are here at home. We have a far greater body, of strong and faithful and efficient men and women there than we have got here at home. I am anxious about the future, as to whether the fountains of the missionary motives are going to dry up in the days to come, whether the great convictions that alone produced the missionary enterprise, and alone can sustain it, are going to live on. I believe they are, but I think we have a great struggle lying ahead of us, and I will tell you, gentlemen, where the battle-field lies. It is too late when your men come to Presbytery. Your problem lies far back of that. It lies, for one thing, in our American education, our schools and colleges and universities. We have many universities here whose whole philosophical faculty is teaching a purely mechanistic view of the universe. How long are you going to keep the Christian religion alive if that kind of influence pervades society and cuts the very foundations from under any supernatural faith? That is where in part, our problem lies. You can not solve it by calling names. You can only solve it by raising up teachers who believe what you and I believe is the truth, and who can cope with the men who do not believe so. We are never going to get this thing changed in the colleges and universities by opposing or reviling. It has to be done constructively. Where are we raising up inside the Christian church the believing scholars, the men who know? That is one of our problems. And I do not believe we have an agency in our Church today that needs our backing more than our Board of Education, with all the responsibilities lying upon it. And the problem is far greater than we have as yet understood. This is a part of the battle-ground. And a part of it is in our own homes. Out of how many of your homes have young men gone into the Ministry, into the Foreign Mission Field? That is a pretty searching test to bring home to us. Let us beware of what we say about other homes, out of which the boys and girls are going, holding, perhaps, views that are not exactly ours, if we are not sending our own sons and daughters. The problem in part, is there.

But I tell you, gentlemen, it is nearer still. It is right here in our own hearts. Can you build a missionary enterprise on the kind of hearts that we men in this room have tonight? Can you build it on the possibility of such happenings as are concerning us now? Can it be done? Are we ourselves the absolutely

true men of Christ? I got out my Testament this afternoon to read again some awful words. You know that there are two kinds of modernism. One says we believe the Bible to be the only infallible rule of faith and practice. There is a modernism in interpreting the Bible as a rule of faith, but there is a no less dangerous modernism in interpreting the Bible as a rule of practice. I have heard some men who were very particular about the Bible as a rule of faith, who threw strange glosses over some of the things the New Testament has to say regarding the character and the spirit and the practice of Christian men. And what do you make of words like these? I do not say, let Dr. Thomas take these words home to himself. I do not say, Dr. Kennedy, you should take them home to yourself. I say to you men, and to myself, Robert Speer, you take these words home to yourself. And I do so tonight with trembling and fear.

JUDGES NOT THINE YE BE NOT JUDGE, FOR WITH THAT JUDGMENT YE JUDGE, YE SHALL BE JUDGE, AND WITH THAT MEASURE YE WERE IT SHALL BE MEASURED TO YOU AGAIN, AND BY HIS BLOOD HE WOULD WASH US IN HIS BROTHER'S BLOOD, BUT CHANGING NOT THE BLOOD THAT IS IN THEM FOR HIS, OR HOW WILL YE SAY TO TRY BROTHER, LET US TELL THE MOUTH OF TWINN EYE, AND WHOSE BLOOD IS IN THINE OWN EYE, THOU HAST SPOKE, FIRST CAST OUT THINE EYE OUT OF THINE EYE, AND THEN SHALL THOU BE CLEAR TO CAST OUT THE MOUTH OUT OF THY BROTHER'S EYE.

And, then, more awful still - BEHOLD OF WISE PROPHECIES WHICH COME TO US IN SCRIPTURE SPOKING, BUT IN REALITY THEY ARE ONLY WINDS ONLY, YE SHALL KNOW THEM BY THEIR FRUIT. SO ARE OTHER WORDS OF PROPHECIES WHICH COME TO US IN SCRIPTURE SPOKING, BUT IN REALITY THEY ARE ONLY WINDS ONLY, YE SHALL KNOW THEM BY THEIR FRUIT. BY THEIR FRUIT YE SHALL KNOW THEM.

AND, now more awful still. These are searching words for us all. NOT EVERY ONE THAT SAITH LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN, BUT HE THAT DOETH THE WILL OF MY FATHER WHO IS IN HEAVEN. MANY WILL SAY TO ME IN THAT DAY, LORD, LORD, HAVE WE NOT PROPHESIED IN THY NAME AND IN THY NAME HAVE COME OUT DEVILS, AND IN THY NAME HAVE DONE MANY WONDERFUL SIGNS. THEN WILL I PROTEST UNTO THEM, I NEVER KNEW YOU. I NEVER KNEW YOU.

These are penetrating words. May we be ready to meet the test of them in the day of judgment as these men and women can meet it who are serving Christ to-day, not for a summer holiday, but year in and year out, in famine and flood, often in separation from children, and in sickness and loneliness and understanding, in China.

ADDRESS OF
MR. ROBERT E. SPENNER
INFORME

THE PRESBYTERIAN SOCIAL UNION,
BELLAVILLE-SPRINGBROOK HETHEL,
PHILADELPHIA, PENNA., MARCH 23th, 1921

(Revised and enlarged by some quotations and statements for which
there was not time in the spoken address)

SUBJECT: "ARE THE MISSIONARIES IN CHINA TRUSTWORTHY?"

DR. SPENNER: Mr. President and Gentleman, I thank you very much for this opportunity which the just-mindedness of this Union has so promptly provided for a statement in defense of the missionary body in China. I suppose that this is the first time in the history of this Union that such a defense has been deemed necessary. My mind goes back by way of contrast to what I think was the first meeting of the Union at which I was ever invited to speak, many years ago, when the Union met in the Bullitt Building. The other speaker of the evening was the late Col. Charles Denby, who had been for many years American Minister in China, appointed under one administration and retained under others of varying political complexions. There were few men in the world outside of the missionary body, itself, who knew China and the missionary group in China as well as he. He owed his own life to the skill of an old Medical Missionary, Dr. Kerr of Canton. He spoke that evening of what he, himself, knew. After he had spoken, it was not necessary that any one should add a word, least of all in defense of our missionary representatives in China. In fact, he spoke so long there wasn't a chance to add a word, for some of you may remember he spoke for two full hours; and I had a chance to speak for only three or four minutes at the end. A few more minutes than that will be necessary, this evening.

Perhaps, it is well that some weeks have passed since the address of Dr. Thomas on January 17, 1921, which we all have in our minds. We can now temperately try to draw from it whatever good there may be in it for us all and for the cause. Alas, no doubt, some evil has been done as well, because, in general disproportionate statements of that character, the wrong falls upon the just as well as upon the unjust in its consequences. There were men in this group who were overheard at the end of that meeting saying to one another as they were going out, "Well, we will never give another dollar to foreign missions." That sort of result is evil in itself and an evil to the men who are capable of it. I have a letter here also that came to Miss Hodge, President of the Woman's Board of Foreign Missions, from one of the Women's Missionary Societies in this City. It is pathetically illustrative:

"We, the Woman's Missionary Society, decided at our annual meeting that we could no longer give our gifts through the Boards of the Church.

We feel, in view of the facts published in the Presbyterian and the Sunday School Times of Feb. 5 and 12 regarding the sending of missionaries to the foreign fields who deny all that we hold true and sacred, that we would be false to our Lord and Saviour if we helped to support these workers.

We know that there are many true missionaries sent out from our Boards and it is with the deepest regret that we have had to take this step."

Such results as these raise grave questions about the statements which produced them and which provided no adequate protection of the worthy and good. And realizing this, I honestly confess that there have been times when it has been a little hard to hold oneself rigidly in hand. I think of a friend of mine who came back from China some time ago. His wife had died there of cholera, leaving a little motherless baby. He brought this little baby home with him to one of the old Presbyteries of our State and it was a hard problem with him, but he faced what seemed to him to be his duty, and left the little one with its grandmother and turned back to China, and as I shook hands in my office with him, and said goodbye, his eyes filled with tears but he kept his courage and went back to his lonely post. I have thought of him and hundreds like him and the words which have done them wrong seem to me very sad and unfair words. The criticisms which have been made have not been adequately guarded from injustice and harm. We will let that go, however, for the present.

We are gathered here this evening to ask ourselves honestly what the facts are and to do whatever may be called for by those facts. First of all, these troubles are not new. These are no strange or unknown seas we are called upon to sail across. They are not new and unprecedented problems which we are called upon to deal with. The Church went through all this long ago, and will go through it again in other forms in days to come. I was reading, last week, a little book containing the records of the meetings of the Foreign Missionary Secretaries of the different Agencies in the City of London, who had met annually in monthly meetings during each Winter since 1819, and in this sketch there is a review of some of the things they talked about in the earlier days.

"At this period the whole outlook of missions changed from enthusiastic expectation of world-wide success to a humble hope that a few elect might be saved. A good deal of hostile criticism was levelled against the Societies. In 1825 the Association was enquiring, 'in what light are we to regard the opposition now so generally excited against the diffusion of divine truth, and in what mode should it be met?' and then in 1826 they tried to profit from the opposition - 'What practical lessons may be learned from the recent animadversions on benevolent institutions?' Again a little later they discussed, 'what are the causes of that distrust which has been excited respecting the management of religious societies, and what is the best mode of removing it?' There is a tone of resignation in the title of a paper read in 1849, 'The trials of missions - the reasons of these afflictive dispensations and the beneficial results of them.' But they were not allowed to work in peace, for within three years it was said, 'A notion prevails to some extent that the missionary enterprise is a comparative failure. Is there any truth in it, and what are the best methods of dealing with it?' The minutes of this meeting record the conviction that 'missions had been successful beyond expectation, and probably far surpassing the hopes of the fathers and founders of them.'

The storm broke out again in 1858 after the Indian Mutiny - the friends of missions urging a bolder Christian policy on the Government, and the critics declaring that the Mutiny was caused by proselytism. In the same year the Secretaries were also driven to examine 'Some of the principal objections made against the management of religious Societies such as - the cost of deputation work, publications and periodicals, etc.'

'Criticism from without has never ceased, but for half a century the Association has not spent much time in discussing it. Of course it has not always come from without. There have been critical and argumentative and candid friends in the inner circle. In 1825 Edward Irving's famous L.M.C. sermon declared that the current methods were all wrong, and a few years after there was a topic of discussion which sounds peculiarly modern - 'What line of conduct should be adopted by Missionary Societies in order to obviate the dangers, which may be apprehended from the agitation among their friends or agents, or those controversies which have recently been moved in the Christian Church?'

All this sounds very modern, yet this was nearly one hundred years ago.

I appreciate your kindness in inviting me to make this statement here this evening. I am glad I was one of the group to be invited, although the judgments of those with whom I work and their convictions in all that is fundamental are identical with my own. I have no quarrel with the doctrinal views set forth in the address made here two months ago. So far as those views rest on the New Testament I believe them all. I accept every word of the New Testament on these points. My only disagreement with part of what was said or implied was because I believe it is not in accord with the New Testament, and I wish the friend who made that address were more familiar with our Confession of Faith. There are two great utterances in that Confession, one on liberty of conscience and one on the constitution of the Christian Church, whose principle of comprehension, of positive conviction and of ample room in Christ are very different from any spirit of division or any exclusion or separation of group from group ^{among} men all of whom are in Christ.

I agree that we should lay aside in our consideration of this matter what has been said in or out of prejudice with regard to the premillennial view of our Lord's Second Coming. The word does not occur in the New Testament. A great many of the issues it raises are not there. The teaching of the New Testament, however, is perfectly clear, that this same Jesus who was taken up from us into Heaven will come again in like manner as He went away, and that men are always to be on the watch for His coming. That seems to me to be the unquestionable teaching of the New Testament, and I accept it as everything else in that Testament without equivocation or hesitation or abatement of any sort whatsoever. Our views on this question have more relevance than Dr. Thomas allows but I am ready with him to leave this matter out of account in this discussion.

What we are facing here tonight is, what the facts are regarding these statements that have been made. And I am at a disadvantage in dealing with them because I did not hear them. The Presbytery of Philadelphia asked Dr. Thomas to write out his address for the Board, but he has not done so. We have been referred by Dr. Thomas to his articles in the Presbyterian, and to two editorials in the Sunday School Times, which I have read through with the greatest care to find out precisely what the charges were with which it would be possible to deal, and to which one could make a clear, direct, unhesitating answer, but it is difficult to discover them. It is clearly declared that there is a modernist tendency on the part of some missionaries in China - but of just what that means there seems to be no definite declaration that I could find in the statements of Dr. Thomas. The clearest explanation of all is what we find in a straightforward way by Dr. Kennedy in an aster editorial in The Presbyterian.

"For some time there have been intimations that rationalism and naturalism have been insinuating themselves into the foreign missions of the evangelical churches. These rumors have become more and more serious and definite. It was represented that the teachers of this destructivism are missionaries sent out by the respective boards. They teach the heathen that the Bible is not infallible as a guide in faith and practice, and men must look to their own reason and to their religious consciousness. They deny or ignore the deity of Christ, his vicarious atonement and his bodily resurrection."

These are clear statements with which one can deal.

Dr. Thomas's own statement is not so explicit. I can not find any specific declaration of his that the missionaries in China disbelieve in the inspiration of the Bible and in the deity of Christ and His atonement and resurrection. His article in the Presbyterian of February 10 states that one party of the missionaries in China is "decidedly affected by higher criticism and modernism," that "the fundamental question at issue in China is the same as it here at home, the trustworthiness and divine authority of the word of God, and, as it is well known, the view held of the Bible necessarily affects the nature of the message delivered to the Chinese, because our attitude to Scripture dominates our conception of the gospel.

"The trouble in China is largely due to two causes, which are probably connected. The first of these is a tendency among ^{many} missionaries to concession, in the endeavor to find points of agreement between Christianity and Buddhism.....

"The other cause of trouble is the theological position of many of the men sent out from certain seminaries in America."

But there is no explicit statement that these men deny the inspiration of the Bible, the deity of Christ, the vicarious atonement and the bodily resurrection. Perhaps his spoken address made this statement and is reflected in the Presbyterian's Easter editorial. I cannot say but I do know that you will want an answer to the statement in any case. This answer I shall give, first to the idea that the missionary body as a whole is untrustworthy, second to the view that our Presbyterian missionaries can not be absolutely trusted, and then I wish speak of Dr. Thomas's two further criticisms of the neglect of evangelistic work and of the concessive and compromising character of union missionary effort.

First, however, a word as to the missionary attitude to Buddhism. As a matter of fact it is Confucianism and the right attitude to it which has been the real problem, but the problem is not one of concession. It is as Dr. H. Clay Trumbull used to show us a problem of common ground to start from. What we need is more men with the skill to find these meeting points from which to lead the Chinese on. I wish we had more men with the skill of Dr. Walter Lowrie in doing this. Dr. Lowrie was born in China, he is as loyal as any one in this room in deepest truth to all that is most sacred and fundamental in our convictions, and his skill in preaching Christ to the Chinese Confucianists is the wonder and despair of all. I heard him at the Conference of our Missionaries last June telling of his method of approach and one of the other Chinese missionaries there walked away from the meeting with me uttering his longing to be able to build as Dr. Lowrie did on what he could find in Chinese hearts. We are dealing with men at another pole of mass thinking from ourselves, and we have to find, just as our Lord found, just as St. Paul found, somewhere a point where we can meet and touch them, and lead them on from that to the treasures they have not got, and that we have in Christ.

Letting that pass, what is the attitude of mind of the great body of missionaries of all denominations, not our own alone, in China on the doctrinal convictions of Christianity? Well, there are extremes at either end. There are, it is said, some theological radicals at the one end. And, at the other end, there is a group - one would not call them Plymouth Brethren, but that would describe them best to the minds of most of you - who represent at that end just as extreme a view as the other men represent at the other end. And in between there is a great body of men and women of all our Missions in China as true, as faithful, as evangelical as any body of Christians anywhere in the world. Dr. Thomas has told you of the Bibel Union in China and the convictions which it holds, Dr. Watson M. Hayes immediately on his return to China last autumn wrote me of it and said of the statement of its views: "The enclosed, I believe, represents not merely the ideas of our chief Chinese leaders but the great majority of the mission body in China as well." I wrote to a few of the missionaries who are now at home on furlough about Dr. Thomas's representations, asking if they would mind stating frankly just what their convictions were on this point. Let me read some sentences from their letters:-

Dr. A. A. Fulton, for 37 years in South China writes:

"As to the criticisms upon the missionaries in China that there were very large bodies of them that were modernists and unevangelical, I can only say that I can not speak for other parts of China, but in Canton I feel sure we have as fine a body of spiritually minded missionaries as may be found in any part of the world. Just what particular theological view each and every man and woman may hold I do not know, but that any one of them is a person to whom the term unevangelical may be applied I do not believe."

The Rev. F. W. Bible for 15 years in Central China writes:

"Dr. Thomas's statement charging the missionaries with being 'Modernist and unevangelical in their religious views' is dependent in part upon definition.

I can best give you my judgment in the terms of comparison. I have a large acquaintance among missionaries through the Yangtze Valley and North China. I have a pretty large acquaintance among Presbyterian Ministers throughout the United States.

In my judgment any definition of modernism or unevangelical religious views would find a smaller proportion of Protestant missionaries in China coming under the ban which Dr. Thomas's phrase implies than would be the case if the same definition were applied to Presbyterian ministers in the United States.

Expressing a judgment positively, I would say that I think the overwhelming majority of missionaries in China are sound and evangelical in their views. There are, of course, a few men with radical views who intrude their views rather markedly upon the public but such men are rare, and the judgment of the missionary body as a whole based upon these cases is markedly unfair."

The Rev. A. C. Lobenzine for 25 years in Central China writes:

"You and those who know the missionary body best will agree with me when I say that the missionary body as a whole is thoroughly loyal to the fundamentals of our Christian faith, namely, faith in the God revealed by Jesus Christ, in the deity of Christ, His atonement for sin, His resurrection and the presence of God through His holy spirit in the lives of men. There may be those who doubt these fundamental doctrines, but I have not met them. They do not all, of course, interpret them in the same way, but the real faith in Christ as the Divine Lord and Saviour of men burns brightly in the hearts of all.

Mr. C. I. Boynton, statistical secretary of the China Continuation Committee writes:

"If a man is evangelical in character who holds to the Divine Sonship and personal lordship of Jesus Christ, who centers his message around the personality of Christ and his revelation of the love of God for a sinning and suffering world, and who is willing to be all things to all men if he may by all means save some, then there are few of the present missionary body who are strongly evangelical. They hold to the position that God was in Christ revealing Himself to the world, and reconciling the world unto Himself.

I am jealous for the reputation of my missionary brethren, as well as for their intellectual integrity. It has been my privilege to know a very large proportion of this missionary body during the past fifteen years, and my personal acquaintance extends to nearly half of all their number in China. As a class they are not excelled in their devotion to the person of Christ and to the proclamation of His Gospel. They have devoted their lives to His service in the spirit of sacrifice."

And Mr. Frumbull who was with Dr. Thomas in his brief visit to China and who has joined him in his statements, at the same time clearly declares, "I have no shadow of doubt that the missionary body as a body or group of Christ ans is probably on a higher plane spiritually, and sounder in doctrine, and truer in devotion and more empowered in service, than any general body or group of Christ ans on earth today. That needs no argument among any thoughtful group of Christ an men."

Such testimonials can be multiplied indefinitely. What the missionaries in China believe, however, they have themselves declared in the statement adopted when they gathered a few years ago at their last great Conference in Shanghai. This was the statement they agreed upon:

"That this Conference unanimously holds the Scriptures of the Old and New Testament as the supreme standard of faith and practice and holds firmly the primitive apostolic faith. Further, acknowledging the Apostles' Creed, and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian Faith, the Conference does not adopt any creed as a basis of Church Unity, and leaves confessional questions for further consideration; yet, in view of our knowledge of each other's symbols, history, work, and character, we gladly recognize ourselves as already one body in Christ, teaching one way of eternal life, and calling men into one holy fellowship; and as one in regard to the most body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Mediator of men; one in our call to the purity of the Christian life, and in our witness to the splendors of the Christian hope.

"We frankly recognize that we differ as to methods of administration and church government. But we unite in holding that these differences do not invalidate the assertion of our real Unity in our common witness to the Gospel of the grace of God.

"That in planting the Church of Christ on Chinese soil, we desire only to plant one church under the sole control of the Lord Jesus Christ, governed by the Lord of the living God and led by His guiding Spirit."

Men have different ways of stating these things just as you have in this Presbytery of Philadelphia, just as we had in the Old and New School Presbyterian Churches. The two schools came together, but they carried over into the United Church these two shades of viewpoints and temperatures of minds. We have them

still here in this very city. You will have them wherever you go, but I say, in all honesty, and with an understanding of what the facts are, that I believe the body of Christian Missionaries in China represents a more Homogeneous evangelical conviction and more solid Christian faith than you will find in any corresponding body of Christian men and women anywhere else in the world.

If by "modernism in China" accordingly it is meant that any large number of missionaries, or, as far as I personally know them, any of them at all, have departed from the evangelical convictions and life I do not believe it exists. If it is meant that some of them within the bounds of their convictions interpret them differently from the way you and I could interpret them, no doubt that is true. Arminians and Calvinists differ widely in their interpretations; likewise Friends and Sacramentarians. And there are no doubt interpretations abroad in China as here which we would deplore and there are conflicts of tendencies there as here, but they do not warrant statements which discredit the trustworthiness of the missionary body in China.

In the second place, regarding our own people, I have read all the statements with very great care to find out whether anybody charged our Presbyterian Missionaries with disbelieving in the Bible or the Deity of Christ, or in the vicarious Atonement or in the bodily resurrection of our Lord. I could not find anywhere in the articles to which Dr. Thomas has referred us, or in any other statements that he has made, any direct charge whatsoever that any Presbyterian Missionary disbelieves any of those great convictions, and I do not believe that there is one of them that does. You will remember that when some years ago Dr. J. Wilbur Chapman visited the mission field and made some general statements regarding the circulation of lax theological views, he gladly met the Board of Foreign Missions and explicitly stated that he knew of not one of our own missionaries to whom his statements would apply. If there is one to whom they do, we should know it, and if any body can guide us to that one, two or three, everything will be done that needs to be done to deal with that situation. But our own missionaries have never intimated that, any of their own number has lost faith in the Bible or in the deity of Christ or in the great Christian fundamental beliefs. They are all in Presbyteries together on the field or are members of Presbyteries at home. Any vital delinquency of doctrine on the field would be known and it will be dealt with directly and will be reported when any one knows of it, to the Presbytery in the case of any missionary whose connection is here and not in China. Dr. Lowrie is at the head of our Missions in China. It is his business to travel through all the Missions, conferring with every Missionary. I have talked to him intimately and he deplores many of the tendencies which he finds creeping into China, but which he finds, he told me, infinitely stronger at home. But Dr. Lowrie has never intimated that there is one of our Presbyterian body in China who is not a loyal Christian believer and a sincere teacher of our great evangelical convictions. As I look back over all our body of missionaries in all lands for thirty years, I can recall just four men who broke down here. Everyone of these four men let it be known himself. They wrote home that they had changed their theological opinions and had changed them radically. All four of them lost their faith in the Deity of Christ, and all four of these men were brought home. These are the only cases that I can recall in more than thirty years of relationship with the Presbyterian Missions where any man on our staff have drifted away from the great convictions they held and that held them when they went out to the field. I do not know how the matter can be put more straight or more clearly than this. We do not know one of our men who is unfaithful in these great convictions. If anybody knows such we want to know who and where they are. It is not fair to lay the whole body under suspicion. But if there are one or two or three or a score among them whom any one knows, let us know of them. If, during the War, any body had accused the Union League Club or the Social Union of being disloyal and unpatriotic, what would have been done? Would you not have demanded to be put on the clue that you might know who the guilty were? Would you assume

Are all the innocent were guilty? Would you brand the whole organization with disloyalty because somebody made a general charge but would not specify any particular individuals? I think Dr. Brown was justified, in the letters which he wrote to Dr. Thomas in asking if he knew of any individual regarding whom there was just ground for suspicion. The people who are responsible surely have a right to ask for the specific grounds on which general and sweeping charges are made, and to demand the names of individuals if they can be given. I say of our own people, with unhesitating confidence to-night, that while there are different shades of view among them, of necessity, for did they not go out from our own Presbyteries here, and you know the different shades of view among our home Presbyteries, - and while they claim their just freedom within our standards and formularies, we do not believe there is one missionary who is not an absolutely faithful, evangelical man.

There is a problem in China just as here at home as to the limits of diversity of opinion and interpretation within the boundaries of our communion, or within the boundaries of Evangelical Christianity. That is a problem which the Church must decide, which the Church is deciding by her deliverances and by her actual practice. And whatever decision the Church reaches on this question in one part of her jurisdiction will doubtless extend through it all. If the problem in our own missions in China is more than this, if there are missionaries who are untrue to the essential evangelical facts and convictions then the problem is no problem at all, except the problem of learning who such missionaries are and bringing them home. But is there one such missionary in our force. I do not believe it. If there is he ought easily to be found and he certainly must be and will be.

Before I go on to the third and fourth criticism of Dr. Thomas may I pause just a moment to explain especially to the Elders who are here, what the processes in this whole matter are, who it is that determines whether an ordained man went to the Foreign Field believes as we think he should believe in going out as a teacher of the faith. The General Assembly long ago decided that. It said it would not leave that question to its Missionary Boards. That was the function of the Presbyteries of the Church to determine. The Presbytery must pass upon the doctrinal convictions and qualifications of men coming into the Christian Ministry. And we have made it a point all these years to tell every candidate for appointment as an ordained Missionary, that he could not be appointed until he had satisfactorily passed all the tests or examinations of his Presbytery. If any suspicions arise with regard to him, they are reported to his Presbytery in order that they may be investigated. That does not exempt the Boards from full responsibility. If they hear of anything that would disqualify a man they have a duty to take what they hear into account, but our Church does not refer to the home of Foreign Missions Boards or Freedmen or Ministerial Relief, the question of passing upon the doctrinal convictions and ministerial standing of the ordained Ministers. I remember years ago when these questions were more alive than they are today, and the whole issue came up, Dr. Robert Russell Booth was still living and he and Dr. W. S. Saxton were members and leaders of the Foreign Board, and we faced this whole question then with the view of all the possible contingencies of the future, and those wise men saw very many. And other wise men were consulted and the whole matter was taken anew to the General Assembly, and the Assembly laid down the rule that it could not pass over to the Board the right to determine the doctrinal qualifications of its Ministry, but placed that authority absolutely in the hands of the Presbyteries, and above them of the Synods and General Assembly. You will ask, how can you be sure that afterwards men do not drift away? And may change their minds. How can you be confident out on the mission fields they may not lose their early convictions? That is no easy problem to answer, and it is more difficult one than you realize. Because a great many of these men pass from under the jurisdiction of our home Presbyteries by the act of the General Assembly when they go to these fields. There are a great many Presbyteries on these fields that belong

to independent churches like the Presbyterian Church of India or of China, not related to our General Assembly, and although the judgment of many of us was against it, and my own strongly against it, nevertheless, the General Assembly has advised these ordained men to connect themselves with the Presbyteries on the Fields to which they go. I may be wrong but I think that course tends to delay the development of our native churches. I think it confuses right lines in missionary administration. And I think it has tendency to separate these men from their relations with the home church as they should not be separated. But, after all, it is more an academic than an actual problem because these cases of subsequent doctrinal delinquency have not happened, except the few of which I have spoken, and those have been dealt with directly as they arose.

The missionaries are all amenable still to the Assembly and there is no body of men more loyal to it and all that it represents.

If differences of interpretation of opinion do come, my friends, I do not believe that the principle of exclusion and separation and division is the right principle by which to deal with them. Much less, to set up organizations that divide the Body of Christ, that establish extra Scriptural tests using in those tests words that are not found in the New Testament. By what right do we erect barriers with words that the New Testament, itself, never uses? I do not believe in it because it puts the positive faith in a negative position, because it proposes a partisan and divisive propaganda and because it enlists human organization in its more dangerous forms in the defence and claimed interest of divine truth. I do not believe it is right to divide those whom we recognize as one body in Christ. I do not think that is the right way to cope with problems like these.

and indeed it is too late to cope with them when they get to China. They have to be dealt with much nearer home. For, after all, the Foreign Missionary enterprise will be just a projection of the church at home. It will not rise very much above it. It will indeed rise above the average. It will represent the very best of the church at home. But sooner or later whatever is in the church at home will go abroad. That is the reason why what we have grown familiar with here at home they are just beginning to find out in China. It came upon us^{so} gradually and slowly here that we have not realized so clearly what they are beginning to realize now all in a burst on the other side of the world.

I want to turn now to the third of the criticisms, namely that Missionaries are not engaged in evangelistic work, that is, they are not exclusively giving themselves to the oral proclamation of Christianity, but that a great many of them are turning aside as described by Mr. Jaffrey in his editorials in the Sunday School Times last fall, when he wrote "Catan has succeeded in popularizing some modern missionary work, placing it on a semi-secular, semi-educational, semi-philanthropical basis and largely taking out of it the distinctive feature of bringing the Gospel message to the lost, perishing souls of heathenism."

Dr. Thomas does not attribute the missionary schools and hospitals and the feeding of the famine stricken and the rescue of orphans and the healing of the sick and the opening of the eyes of the blind to satanic influence, but he does represent the missionaries as having turned aside from the direct preaching of the Gospel. I have here a news sheet sent out from the Moody Bible Institute, and there is a great deal in this that is very good and that I have not seen quoted in a single religious paper, but I have seen again and again this criticism of the missionaries in China -

THE GOSPEL AT A DISCOUNT

"Dr. Griffith Thomas, in his closing address, arrested attention especially with a statement of the conditions he found in China.

"He said, in part: 'These are Christian institutions where fifty per cent of the teaching staff are non-Christians. That is risky.

"Shanghai is the center of all the religious societies and the headquarters of all the organizations; there are 284 missionaries resident in Shanghai and only four of them doing evangelistic work.

"In Canton there are 100 missionaries, not one of them doing evangelistic work.

In one Presbyterian mission there are forty-six missionaries, and two of them engaged in evangelistic work."

I may say I have been criticized, myself, for urging that there should be more direct evangelism in missions, just as I believe that there should be far more direct evangelism by individuals and groups and churches at home. I do still think a larger proportion of our Missionary energy should go into direct evangelistic work. But the facts of the situation today are far away from the inaccurate representation of Dr. Thomas's statements. Let us examine these statements.--

Dr. Thomas says of Shanghai "Shanghai is the center of all the religious societies and the headquarters of all the organizations; there are 284 missionaries resident in Shanghai and only four of them doing evangelistic work." What are the facts? Our own Presbyterian mission in Shanghai has at least six missionaries who are giving themselves only to evangelistic work. And as to the whole body, Mr. Boynton writes:

"Dr. Thomas is quoted as saying that there are 284 missionaries resident in Shanghai and only four of them are doing evangelistic work. As the statement does not include a definition either of a missionary or of evangelistic work, it cannot be dealt with till this field is clear.

"What is a missionary? If any regular employee of a missionary society is a missionary, then the figure is much too small for Shanghai. American societies alone, in 1918 employed 365, of whom there were 107 married couples, 37 single men and 112 single women. The British missionaries were nearly as numerous. Is a wife a missionary? If an evangelist is a missionary when he preaches and teaches but ceases to be when he makes up his accounts, and builds his home, or attends committee meetings, how much of a missionary is he? If a lady goes out burning with missionary zeal and discovers that the largest service she can render the kingdom is to relieve some busy man or woman of routine clerical duties which are wearing out the body and distress the soul, enabling that man or woman to devote himself or herself without interruption to a ministry of teaching or preaching, which is the missionary? Is the doctor who operates and prescribes a missionary, and the nurse whose patient watchfulness brings the patient through not a missionary, or where does the line begin to be drawn?

"What is the nature of the missionary body in Shanghai? Here are gathered the administrative staffs of (for example only), the American Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland, not one of these men or women is employed to do evangelistic work, but their work is vital to evangelical Christianity in China. Here is the administrative staff of the China Inland Mission, exceeding thirty people. The China Inland Mission, theoretically, at least, does no evangelistic work in Shanghai, yet they hold religious services constantly, their members engage in preaching and teaching out-

side their office hours, and they enter actively into certain forms of church life in Shanghai.

"The solidest evangelistic work being done in China today, in my judgment, both in Shanghai and elsewhere, is being ^{done} in institutions, most of which carry on a diversified work, with workers who are more or less specialized, but none of them engaged exclusively in evangelistic work in the sense that they do nothing but teach and preach the gospel by word of mouth. In spite of heavy administrative duties it is my opinion that not less than one-third of the energy of the missionary body in Shanghai must be considered as evangelistic with reference to the Shanghai field and more than a third of it evangelistic as related to the field outside Shanghai. Men like Bishop Bashford are essentially evangelistic even when engaged in missionary administration and their labors find their immediate fruits in the ministrations of other men. Even a statistical secretary, to bring it home to myself, has evangelistic opportunities every week which I trust I have not unduly neglected. The business manager of the school for American children is contributing to the efficiency of the man and woman two hundred miles away who had committed his children to the school and who has been freed to give more of his or her own time to "direct evangelistic effort." Without the educator to conserve, in these days 'purely evangelistic work' would not make much progress in building up a strong, indigenous Chinese leadership. (The China Inland Mission at last reports to hand had about 25 pastors among the Chinese for a church of over 30,000 membership, a partial result of a 'purely evangelistic policy'.

Dr. Thomas says of Canton - "In Canton there are 100 missionaries, not one of them doing evangelistic work." What are the facts? Dr. A. A. Fulton writes:

"If Dr. Griffith Thomas asserts that there are 100 missionaries in Canton, not one of which is doing evangelistic work he has been misinformed. Following are names of men residing in Canton, and engaged exclusively in evangelistic work: E. E. Walline, A. J. Fisher, C. Miller, A. A. Fulton, J. Lake, H. Burkwall; C. Nelson; Swedish Mission, one man; also A. Pratt residing one hour's distance from Canton, W. Mawson, Total, 10.

These men travel long distances yearly, and under their leadership are more than 150 Chinese preachers and colporteurs. By aid and guidance of these men, in cooperation with their Chinese preachers more than 1000 villagers are reached yearly, and many tens of thousands of persons reached with the Gospel. Largely under direction and guidance of men engaged exclusively in evangelistic work a large mat shed was erected in Canton some months ago, and meetings were conducted entirely by Chinese preachers and evangelists. Meetings were held twice a day for ten days, and each meeting attended by more than 3000 persons. More than 100000 persons heard the Gospel, and 2900 signed cards saying they had decided to become Christians. More than 1000 were organized into Bible Classes, and at one communion service in one church 110 persons were baptized."

With one exception every professor in the Union Theological College had been engaged exclusively in evangelistic work before entering upon their duties as instructors, some of them for ten years, and one for more 20 years.

These instructors have been carefully chosen by their respective Missions and Boards, and have the approval of a body of experienced men who are directors of that Theological College.

'By their fruits ye shall know them', and the 400,000 converts,

and thousands of churches and chapels are unanswerable evidence of the self-sacrificing work carried on by evangelists, educational and medical agencies. 'And wherunto we have already attained by that same rule let us walk.'

Dr. Thomas says - "In one Presbyterian mission there are forty-six missionaries, and two of them engaged in evangelistic work." There is not one Presbyterian mission in China of which this is true.

And, after all, test the Missions in China by results. And the methods which the missionaries are using they have been led to by their own judgment and they are prepared to have them scrutinized and tested both as to their principle and as to their results. Try them first by their results. The most exclusively evangelistic Mission in China is the China Inland Mission and it and our own Presbyterian Missions are the two largest missions in China. The China Inland Mission has 765 members and 316 associates, or 1081 in all. We have in all 495. According to the recent survey statistics 67% of the China Inland Mission are called evangelistic workers and 40% of ours; 29% of the China Inland Mission educational, and 49% of ours; 4% of the China Inland Mission medical, 11% of ours. Now note the results. The China Inland Mission has 32 ordained Chinese preachers, we have 94. The China Inland Mission has 48678 communicants. With one half of their number of missionaries our Mission churches have 38659. The China Inland Mission has 13832 Sunday Scholars. We have 22487. They have 127 Middle schools students and we have 1868. I respect greatly the China Inland Mission and am making no invidious comparison but am only trying to meet the implications of misleading criticism. Hospitals and schools are fruitful evangelistic agencies and those missions have produced the trained Chinese leaders which have maintained the training institutions. Here is a letter from Lowry Davis, in charge of the Kashing High School of the Southern Presbyterian Mission:-

We celebrate the 20th anniversary of the Kashing High School December 27th. One thousand students have studied in the school. The ordained men in the newly erected Kashing Presbytery are graduates (or former students) of our school. The school leads the thousands of Kashing city students in campaigns for famine relief, sanitation, moral uplift, and in winning souls for Christ.

The volunteer Band of 17 members supplies workers for NINE different preaching places.

One hundred sixty eight of our students carry pocket Testaments supplied by the McCallie School, Chattanooga, Tennessee, and form the largest Pocket Testament League in Asia (as far as we have any statistics.)

Recently one of my Bible students in discussing purity and Christ's power wrote the following: 'So I believe and depend in Jesus Christ as my best Friend and Lord, and daily ask Him to give me might to conquer impurity. I am doing these things for I hope to be a Sir Galahad.'

I teach the boys that Tennyson got his idea of Sir Galahad from Christ alone."

Three weeks later on January 14, 1921, Mr. Davis wrote:

"About one month ago a small band of students and teachers made a covenant together to pray daily in the early morning for a special outpouring of the Holy Spirit upon the students of Kashing High School. This praying band continued to increase in numbers and enthusiasm. Thus preparation was made for the coming of a Mr. Chen, Chinese National Student Secretary of the Y.M.C.A. He is a product of the China Inland

Mission of Anchow, and a model young man. He believes in prayer and is filled with the spirit. His addresses were most powerful. Even the little boys sat for more than an hour at a time on hard benches listening with eyes wide open. At length one morning, after several days of prayer and preaching, a direct appeal for Christ was made. ONE HUNDRED AND SIXTY students declared for Christ. Of these 46 have been formed into two special enquirers classes with a view to baptism within this month. In all the history of the school this is the most powerful outpouring of God's grace. There remain now only a few dozen pupils out of 250 who have not declared for Christ.

Over 200 of these are now members of the Pocket Testament League."

But let us go back of this to the principles. What is it to preach Christ? It is not necessarily preaching Christ and the Gospel merely to say "Christ" or the words that to you and me might convey the Gospel. Those words have no meaning to most of the people to whom the missionaries have gone. They do not know what the love of Christ is until we show them that love incarnated in a man in whom Christ is visibly loving men. That is the only way they will know what it is. Many of these people are kindergarten people. You have to talk to them by deed and act. That is the only way to get the meaning into the language. There are no words in which to express the great Christian ideas in some lands. It takes years to create those words by living into them before the eyes of the people the content of Christian reality, and only then are those words valid counters in which to express orally the Christian Gospel to men.

And also how can the true Christian spirit in men fail to come out in loving service? Therefore, you will find the best evangelists are those who do not forget to do good and share what they have with others. Dr. Nevius was one of the greatest missionary evangelists in China. His little book on "Methods of Evangelism" was one of the most influential missionary books ever published. But when you go to China you find that Dr. Nevius is not only remembered by the churches he founded, but all over Northern China you will find his fruits and the orchards which came from him. He brought from America the best grapes, fruit trees, peach trees, apple trees, and planted them in his garden and offered shoots to any one who would take them, and all over Northern China today there are orchards growing the best fruit as the result of Dr. Nevius's work. Then there is Dr. Swallen. He grew up on a farm in Ohio and went to Korea and gave himself to evangelistic work, but he planted his orchards too and brought in his good Ohio fruit and when I was there last his associates were joking him because the Japanese had given him many medals for the best fruit which had been produced and which he had displayed at their fairs. And all the time he was as true an evangelistic missionary as could be found. Here is our friend Charles Huston, Chairman of the Assembly's Evangelistic Committee. Nobody is going to suspect him of lack of evangelistic conviction. And he generously gives his money to equip Dr. Slater with good chickens to improve the stock of chickens in the villages in Northern India. There was John R. Converse. Nobody ever suspected him of lack of evangelistic sympathy. Where did he put his money? He built our College in Mexico, I remember his coming with his thousands to be put in schools and mission buildings and in educational institutions to train men to preach the Gospel among their own people. Is medical work illegitimate because men are not always distinctly speaking orally the words of the Gospel? Dr. Jeffrey says Satan has popularized it. But is Dr. McKean not truly representing Christ when he gathers on his island in the Me nam river the lepers of Northern Siam to stamp leprosy out of that nation? I have at home the silver baptismal bowl he let me hold when he gathered all the lepers together one day for a communion service at which the last non-Christian leper was baptized, so that every man and woman leper in the village was in the Christian church. Why did they come in and how? Because the Medical Missionary went to them, gathered them in and revealed Christ to them by loving human service. I am not willing to surrender the ideal of

of social service to any group that does not share with me my fundamental Christian convictions. I believe these fundamental Christian convictions are the roots from which all this kind of service naturally grows.

And when men say that we must go back to the example of the primitive missionaries who did not seek to mould society with this kind of service, who devoted themselves exclusively to the oral proclamation of the truth of the Gospel, my answer is, that such counsel springs from utter ignorance. I gathered my testimony just a little while ago of the great founders of the British and American Missions, going back to David Brainerd, Samuel J. Mills, Adoniram Judson, Walter Lewis, Jeremiah Swarts, founders of American Missions, back to Henry Venn, perhaps the greatest Modern Missionary statesman we have had, William Carey, Alexander Duff, and the founders of the British Missions, and, gentlemen, wherever they touched life they gave lavishly of what Christ had given them, all He had given them. When some one sent money to David Brainerd for evangelistic work, what do you think he did with it? He wrote back to the donors and asked them whether he might expend it, or at least a part of it, for the discharge of debts of his Indians, securing their lands so there might be no entanglement to hinder their settlement. He notes with joy the moral and social effects of the Gospel, the reformation of external manners and the renovation of life. He aided the Indians in their search for better farming lands. "The design" he writes, "of their settling thus in a body, and cultivating their lands, of which they have done very little in their pagan state, being of such necessity and importance to their religious interests, as well as worldly comfort, I thought proper to call them together, and show them the duty of laboring with faithfulness and industry, and that they must not now 'be slothful in business,' as they had ever been in their pagan state. I endeavored to press the importance of their being laborious, diligent and vigorous in the prosecution of their business; especially at the present juncture, the season of planting being now near, in order to their being in a capacity of living together and enjoying the means of grace and instruction. Having given them directions for their work, which they very much wanted, as well as for their behaviour in divers respects, I explained, sang, and endeavored to inculcate upon them Psalm CXXVII, common metre, Dr. Watts' version."

On July 21, 1846, he writes in his journal, "Took care of my people's secular business and was not a little exercised with it. Had some degree of composure and comfort in secret retirement." All his longing was for heaven, and meanwhile, "to do something for promoting the interest of religion, and the souls of particular persons." To save souls was his one consuming thought. Yet he showed his Indians how to clear their lands and raise their crops, and he bore their economic burdens and sought to teach them the principle of unity in a Christian Society.

What has been the spirit of the missionary enterprise from the first day to now. What is evangelistic work? Who did the most ^{effective} evangelistic work in your life? Think back and see. Was it always an evangelist or was it a friend or a mother? I think that missionaries must put in words the Gospel of Christ and that we need a larger trust in direct oral preaching, but if they do not do something beside that, their work is going to be ineffective. Their words will be meaningless save as they are uttered with living sympathy, of flesh and blood, trusting, creating, helping men. I think that we may justly say in their behalf to Dr. Thomas, "show us your faith without your works and our Missionaries in China will show you their faith by their works."

A word should be said regarding Dr. Thomas's criticism of the concessive principle in union missionary work. It goes without saying that when Presbyterians, Methodists, Baptists, Congregationalists, Episcopalians and Disciples unite there must be concessions. But if they are all Christians there will be no wrong concessions. The unions into which alone we have entered are unions of

Evangelical Christians and my associate, Dr. Brown, has stated our principle of action -

In matters of the Church, the line must be clearly drawn between those who believe in a supernatural religion and those who do not, between those who believe that the Bible is the word of God and those who regard it as merely a human book, between those who worship Christ as the divine Saviour of the world and those who see Him only as the best man that ever lived. These cleavages are too wide and deep for any possible bridging."

"This is not wrongful concession any more than it was wrong to adopt a "concessive" principle in forming the Bible Union of China of which Mr. Thomas told you. That union left out some things for the sake of unity. I could name several vital truths which would have shaken that unity. But much can be conceded when men are true to what is fundamental. And what is the fundamental thing? The New Testament tells us plainly. "Other foundation can no man lay, than that is laid, which is Jesus Christ."

You will ask me, is everything then satisfactory? No, it is not, and I haven't glossed things over. There is no wisdom or right in glossing things over. The truth is the only thing that it is safe or right to work by, and I have been trying to tell you gentlemen the truth here tonight. Things are not satisfactory. Where in the world are they? I wish many things were different in the Foreign missionary work. But I am a great deal more afraid of the future than the present. Things are far better out in China in the missions than they are here at home. We have a far greater body, of strong and faithful and efficient men and women there than we have got here at home. I am anxious about the future, as to whether the fountains of the missionary motives are going to dry up in the days to come, whether the great convictions that alone produced the missionary enterprise, and alone can sustain it, are going to live on. I believe they are, but I think we have a great struggle lying ahead of us, and I will tell you, gentlemen, where the battle-field lies. It is too late when your men come to Presbytery. Your problem lies far back of that. It lies, for one thing, in our American education, our schools and colleges and universities. We have many universities here whose whole philosophical faculty is teaching a purely mechanistic view of the universe. How long are you going to keep the Christian religion alive if that kind of influence pervades society and cuts the very foundations from under any supernatural faith? That is where in part, our problem lies. You can not solve it by calling names. You can only solve it by raising up teachers who believe what you and I believe is the truth, and who can cope with the men who do not believe so. We are never going to get this thing changed in the colleges and universities by opposing or reviling. It has to be done constructively. Where are we raising up inside the Christian church the believing scholars, the men who know? That is one of our problems. And I do not believe we have an agency in our Church today that needs our backing more than our Board of Education, with all the responsibilities lying upon it. And the problem is far greater than we have as yet understood. This is a part of the battle-ground. and a part of it is in our own homes. Out of how many of your homes have young men gone into the Ministry, into the Foreign Mission field? That is a pretty searching test to bring home to us. Let us beware of what we say about other homes, out of which the boys and girls are going, holding, perhaps, views that are not exactly ours, if we are not sending our own sons and daughters. The problem in part, is there. But I tell you, gentlemen, it is nearer still. It is right here in our own hearts. Can you build a missionary enterprise on the kind of hearts that we meet in this room here tonight? Can you build it on the possibility of such happenings as are concerning us now? Can it be done? Are we ourselves the absolutely

true men of Christ? I got out my Testament this afternoon to read again some awful words. You know that there are two kinds of modernism. ~~Because~~ we believe the Bible to be the only infallible rule of faith and practice. There is a modernism in interpreting the Bible as a rule of faith, but there is a no less dangerous modernism in interpreting the Bible as a rule of practice. I have heard some men who were very particular about the Bible as a rule of faith, who throw strange glosses over some of the things the New Testament has to say regarding the character and the spirit and the practice of Christian men. And what do you make of words like these? I do not say, let Dr. Thomas take these words home to himself. I do not say, Dr. Kennedy, you should take them home to yourself. I say to you men, and to myself, Robert Spear, you take these words home to yourself. And I do so tonight with trembling and fear. JUDGE NOT IN T YE YE NOT JUDGE, FOR WITH THAT JUDGMENT YE JUDGE, YE SHALL BE JUDGE, AND WITH THAT MEASURE YE METE IT SHALL BE MEASURED TO YOU AGAIN, AND WHY BSHOLD HE SOTE ON E I IN MY BR WHER S EYE, BUT CAN I NOT SEE THE BEAM THAT IS IN THINE OWN EYE, OR HOW WILL YE SAY TO THY BROTHER, LET ME PULL THE LOG OF THINE EYE, AND BSHOLD A BEAM IS IN THINE OWN EYE, THOU HYPOCRITE, FIRST CAST OUT THE BEAM OUT OF THINE EYE, AND THEN SHALT THOU SEE CLEARLY TO CAST OUT THE LOG OUT OF THY BROTHER'S EYE. And, then, more awful still - BEWARE OF FALSE PROPHETS WHICH COME TO YOU IN SHEEP'S CLOTHING, BUT IN REALITY THEY ARE WOLVES IN SOLVES, YE SHALL KNOW THEM BY THEIR FRUITS. DO MEN GATHER GRAPES OF THORN OR FIGS OF THISTLES? YEN SO EVARY GOOD TREE BRINGETH FORTH GOOD FRUIT, BUT A CORRUPT TREE BRINGETH FORTH EVIL FRUIT. A GOOD TREE CAN NOT BRING FORTH EVIL FRUIT NITHER CAN A CORRUPT TREE BRING FORTH GOOD FRUIT. BY THEIR FRUITS YE SHALL KNOW THEM. AND, now more awful still. These are searching words for us all. NOT EVERY ONE THAT SAITH LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN, BUT HE THAT DOETH THE WILL OF MY FATHER WHO IS IN HEAVEN. MANY WILL SAY TO ME IN THAT DAY, LORD, LORD, HAVE WE NOT PROPHESIED IN THY NAME AND IN THY NAME HAVE CAST OUT DEVILS, AND IN THY NAME HAVE DONE MANY WONDERFUL WORKS. THEN WILL I PROPOS UNTO THEM, I NEVER KNEW YOU. I NEVER KNEW YOU.

These are penetrating words. May we be ready to meet the test of them in the day of judgment as these men and women can meet it who are serving Christ to-day, not for a summer holiday, but year in and year out, in famine and flood, often in separation from children, and in sickness and loneliness and misunderstanding, in China.

ADDRESS BY
MR. ROBERT W. SPARK
AT THE
THE PRESBYTERIAN SOCIAL UNION,
WELLSVILLE-SPRINGFIELD HOTEL,
PHILADELPHIA, PENNA., MARCH 23th, 1921

(Revised and enlarged by some quotations and statements for which
there was not time in the spoken address)

TOPIC: "ARE THE MISSIONARIES IN CHINA CRIMINALS?"

MR. SPARK: Mr. President and Gentlemen, I thank you very much for this opportunity which the justness of this Union has so promptly provided for a statement in defense of the missionary body in China. I suppose that this is the first time in the history of this Union that such a defense has been deemed necessary. My mind goes back by way of contrast to what I think was the first meeting of the Union at which I was ever invited to speak, many years ago, when the Union met in the Bullitt Building. The other speaker of the evening was the late Col. Charles Denby, who had been for many years American Minister in China, appointed under one administration and retained under others of varying political complexion. There were few men in the world outside of the missionary body, itself, who knew China and the missionary group in China as well as he. He owed his own life to the skill of an old Medical Missionary, Dr. Kerr of Canton. He spoke that evening of what he, himself, knew. After he had spoken, it was not necessary that any one should add a word, least of all in defense of our missionary representatives in China. In fact, he spoke so long there wasn't a chance to add a word, for some of you may remember he spoke for two full hours, and I had a chance to speak for only three or four minutes at the end. A few more minutes than that will be necessary, this evening.

Perhaps, it is well that some weeks have passed since the address of Mr. Thomas on January 17, 1921, which we will have in our minds. As you now separately try to draw from it whatever good there may be in it for us all and for the cause. Also, no doubt, some evil has been done as well, because, in general disproportionate statements of that character, the wrong falls upon the just as well as upon the unjust in its consequences. There were men in this group who were overheard at the end of that meeting saying to one another as they were going out, "Well, we will never give another dollar to foreign missions." That sort of result is evil in itself and an evil to the men who are capable of it. I have a letter here also that came to Miss Hodge, President of the Woman's Board of Foreign Missions, from one of the Women's Missionary Societies in this City. It is pathetically illustrative:

"We, the Woman's Missionary Society, decided at our annual meeting that we could no longer give our gifts through the Boards of the Church.

We feel, in view of the facts published in the Presbyterian and the Sunday School Times of Feb. 5 and 12 regarding the sending of missionaries to the foreign fields who deny all that we hold true and sacred, that we would be false to our Lord and Saviour if we helped to support these workers.

We know that there are many true missionaries sent out from our Boards and it is with the deepest regret that we have had to take this step."

Such results as these raise grave questions about the statements which produced them and which provided no adequate protection of the worthy and good. And realizing this, I honestly confess that there have been times when it has been a little hard to hold oneself rigidly in hand. I think of a friend of mine who came back from China some time ago. His wife had died there of cholera, leaving a little motherless baby. He brought this little baby home with him to one of the old Presbyteries of our State and it was a hard problem with him, but he faced what seemed to him to be his duty, and left the little one with its grandmother and turned back to China, and as I shook hands in my office with him, and said goodbye, his eyes filled with tears but he kept his courage and went back to his lonely post. I have thought of him and hundreds like him and the words which have come them wrong seem to me very sad and unfair words. The criticisms which have been made have not been adequately guarded from injustice and harm. We will let that go, however, for the present.

We are gathered here this evening to ask ourselves honestly what the facts are and to do whatever may be called for by these facts. First of all, these troubles are not new. There are no strange or unknown seas we are called upon to sail across. They are not new and unprecedented problems which we are called upon to deal with. The Church went through all this long ago, and will go through it again in other forms in days to come. I was reading, last week, a little book containing the records of the meetings of the Foreign Missionary Secretaries of the different agencies in the City of London, who had met annually in monthly meetings during each winter since 1818, and in this sketch there is a review of some of the things they talked about in the earlier days.

At this period the whole outlook of missions changed from enthusiastic expectation of world-wide success to a humble hope that a few elect might be saved. A good deal of hostile criticism was levelled against the Societies. In 1828 the Association was enquiring, 'In what light are we to regard the opposition now so generally excited against the diffusion of divine truth, and in what mode should it be met?' and then in 1830 they tried to profit from the opposition - 'What practical lessons may be learned from the recent animadversions on benevolent institutions?' Again a little later they discussed, 'What are the causes of that distrust which has been excited respecting the management of religious societies, and what is the best mode of removing it?' There is a tone of resignation in the title of a paper read in 1842, 'The trials of missions - the reasons of these afflictive dispensations and the beneficial results of them.' But they were not allowed to work in peace, for within three years it was said, 'A notion prevailed to some extent that the missionary enterprise is a comparative failure. Is there any truth in it, and what are the best methods of dealing with it?' The minutes of this meeting record the conviction that 'missions had been successful beyond expectation, and probably far surpassing the hopes of the fathers and founders of them.'

The storm broke out again in 1868 after the Indian Mutiny - the friends of missions urging a bolder Christian policy on the Government, and the critics declaring that the Mutiny was caused by proselytism. In the same year the Secretaries were also driven to examine 'Some of the principal objections made against the management of religious Societies, such as - the cost of deputation work, publications and periodicals, etc.'

no definite declaration that I could find in a straightforward way by Dr. Thomas' clearest explanation of all is what we find in a straightforward way by Dr. Kennedy's editorial in The Presbyterian. The 'criticism' from without has never ceased, but for half a century the Association has not spent much time in discussing it. Of course it has not always come from without. There have been critical and argumentative and candid friends in the inner circle. In 1825 Edward Irving's famous A.M.S. sermon declared that the current methods were all wrong, and a few years after there was a topic of discussion which sounds peculiarly modern - 'What line of conduct should be adopted by Missionary Societies in order to obviate the dangers, which may be apprehended from the agitation among their frontier agents, or those controversies which have recently been moved in the Christian Church?'

All this sounds very modern, yet this was nearly one hundred years ago.

I appreciate your kindness in inviting me to make this statement here this evening. I am glad I was one of the group to be invited, although the judgments of those with whom I work and their convictions in all that is fundamental are identical with my own. I have no quarrel with the doctrinal views set forth in the address made here two months ago. So far as those views rest on the New Testament I believe them all. I accept every word of the New Testament on these points. My only disagreement with part of what was said or implied was because I believe it is not in accord with the New Testament. And I wish the friend who made that address were more familiar with our Confession of Faith. There are two great utterances in that Confession, one on liberty of conscience and one on the constitution of the Christian Church, whose principle of comprehension, of positive conviction and of ample room in Christ are very different from any spirit of division or any exclusion or separation of group from group of men all of whom are in Christ.

I agree that we should lay aside in our consideration of this matter what has been said in or out of prejudice with regard to the premillennial view of our Lord's Second Coming. The word does not occur in the New Testament. A great many of the issues it raises are not there. The teaching of the New Testament, however, is perfectly clear, that this man Jesus who was taken up from us into Heaven will come again in like manner as He went away, and that men are always to be on the watch for His coming. That seems to me to be the unquestionable teaching of the New Testament, and I accept it as everything else in that Testament without equivocation or hesitation or abatement of any sort whatsoever. Our views on this question have more relevance than Dr. Thomas allows but I am ready with him to leave this matter out of account in this discussion.

What we are facing here tonight is, what the facts are regarding these statements that have been made. And I am at a disadvantage in dealing with them because I did not hear them. The Presbytery of Philadelphia asked Dr. Thomas to write out his address for the Board, but he has not done so. It has been referred by Dr. Thomas to his article in the Presbyterian, and to two editorials in the Sunday School Times, which I have read through with the greatest care to find out precisely what the charges were with which it would be possible to deal, and to which one could make a clear, direct, unhesitating answer, but it is difficult to discover them. It is clearly declared that there is a modernist tendency on the part of some missionaries in China - but of just what that means there seems to be no definite declaration that I could find in the statements of Dr. Thomas. The clearest explanation of all is what we find in a straightforward way by Dr. Kennedy in an aster editorial in The Presbyterian.

"For some time there have been intimations that rationalism and naturalism have been insinuating themselves into the foreign missions of the evangelical churches. These rumors have become more and more serious and definite. It was represented that the teachers of this destructivism are missionaries sent out by the respective boards. They teach the heathen that the Bible is not infallible as a guide in faith and practice, and men must look to their own reason and to their religious consciousness. They deny or ignore the deity of Christ, his vicarious atonement and his bodily resurrection."

These are clear statements with which one can deal.

Dr. Thomas's own statement is not so explicit. I can not find any specific declaration of his that the missionaries in China disbelieve in the inspiration of the Bible and in the deity of Christ and His atonement and resurrection. His article in the Presbyterian of February 10 states that one party of the missionaries in China is "decidedly affected by higher criticism and modernism," that "the fundamental question at issue in China is the same as it here at home, the trustworthiness and divine authority of the word of God, and, as it is well known, the view held of the Bible necessarily affects the nature of the message delivered to the Chinese, because our attitude to Scripture dominates our conception of the gospel.

"The trouble in China is largely due to two causes, which are probably connected. The first of these is a tendency among ^{many} missionaries to concession, in the endeavor to find points of agreement between Christianity and Buddhism.....

"The other cause of trouble is the theological position of many of the men sent out from certain seminaries in America."

But there is no explicit statement that these men deny the inspiration of the Bible, the deity of Christ, the vicarious atonement and the bodily resurrection. Perhaps his spoken address made this statement and is reflected in the Presbyterian's Master editorial. I cannot say but I do know that you will want an answer to the statement in any case. This answer I shall give, first to the idea that the missionary body as a whole is untrustworthy, second to the view that our Presbyterian missionaries can not be absolutely trusted, and then I wish speak of Dr. Thomas's two further criticisms of the neglect of evangelistic work and of the concessive and compromising character of union missionary effort.

First, however, a word as to the missionary attitude to Buddhism. As a matter of fact it is Confucianism and the right attitude to it which has been the real problem, but the problem is not one of concession. It is as Dr. H. Clay Trumbull used to show us a problem of common ground to start from. What we need is more men with the skill to find these meeting points from which to lead the Chinese on. I wish we had more men with the skill of Dr. Walter Loerie in doing this. Dr. Loerie was born in China, he is as loyal as any one in this room in deepest truth to all that is most sacred and fundamental in our convictions, and his skill in preaching Christ to the Chinese Confucianists is the wonder and despair of all. I heard him at the Conference of our Missionaries last June telling of his method of approach and one of the other Chinese missionaries there walked away from the meeting with me uttering his longing to be able to build as Dr. Loerie did on what he could find in Chinese hearts. We are dealing with men at another pole of human thinking from ourselves, and we have to find, just as our Lord found, just as St. Paul found, somewhere a point where we can meet and touch them, and lead them on from that to the treasures they have not got and that we have in Christ.

Letting that pass, what is the attitude of mind of the great body of missionaries of all denominations, not our own alone, in China on the doctrinal convictions of Christianity? Well, there are extremes at either end. There are, it is said, some theological radicals at the one end. And, at the other end, there is a group - one would not call them Plymouth Brethren, but that would describe them best to the minds of most of you - who represent at that end just as extreme a view as the other men represent at the other end. And in between there is a great body of men and women of all our Missions in China as true, as faithful, as evangelical as any body of Christians anywhere in the world. Dr. Thomas has told you of the Bible Union in China and the convictions which it holds. Dr. Watson A. Hayes immediately on his return to China last autumn wrote me of it and said of the statement of its views: "The enclosed, I believe, represents not merely the ideas of our chief Chinese leaders but the great majority of the mission body in China as well." I wrote to a few of the missionaries who are now at home on Fuzhough about Dr. Thomas's representations, asking if they would mind stating frankly just what their convictions were on this point. Let me read some sentences from their letters:-

Dr. A. J. Sulston, for 27 years in South China writes:

"As to the criticisms upon the missionaries in China that there were very large bodies of them that were modernistic and unevangelical, I can only say that I can not speak for other parts of China, but in Canton I feel sure we have as fine a body of spiritually minded missionaries as may be found in any part of the world. Just what particular theological views each and every man and woman may hold I do not know, but that any one of them is a person to whom the term unevangelical may be applied I do not believe."

The Rev. F. V. Bible for 15 years in Central China writes:

"Dr. Thomas's statement charging the missionaries with being 'Modernist and unevangelical in their religious views' is dependant in part upon definition.

I can best give you my judgment in the terms of comparison. I have a large acquaintance among missionaries through the Yangtze Valley and North China. I have a pretty large acquaintance among Presbyterian Ministers throughout the United States.

In my judgment any definition of modernism or unevangelical religious views would find a smaller proportion of Protestant missionaries in China coming under the ban which Dr. Thomas's phrase implies than would be the case if the same definition were applied to Presbyterian ministers in the United States.

Expressing a judgment positively, I would say that I think the overwhelming majority of missionaries in China are sound and evangelical in their views. There are, of course, a few men with radical views who parade their views rather markedly upon the public but such men are rare, and the judgment of the missionary body as a whole based upon these cases is markedly unfair."

The Rev. E. G. Lohmstine for 25 years in Central China writes:

"You and those who knew the missionary body best will agree with me when I say that the missionary body as a whole is thoroughly loyal to the fundamentals of our Christian faith, namely, faith in the God revealed by Jesus Christ, in the deity of Christ, His atonement for sin, His resurrection and the presence of God through His Holy Spirit in the lives of men. There may be those who doubt these fundamental doctrines, but I have not met them. They do not all, of course, interpret them in the same way, but the real faith in Christ as the Divine Lord and Saviour of men burns brightly in the hearts of all.

Mr. C. E. Reyeaton, Statistical Secretary of the China Continuation Committee writes:

"If a man is evangelical in character and holds to the divine Deity and personal lordship of Jesus Christ, who centers his message around the personality of Christ and his revelation of the love of God for a sinning and suffering world, and who is willing to be all things to all men if he may by all means save some, then there are few of the present missionary body who are strongly evangelical. They hold to the position that God was in Christ revealing himself to the world, and redeeming the world into Himself.

I am jealous for the reputation of my missionary brethren, as well as for their intellectual integrity. It has been my privilege to know a very large proportion of this missionary body, during the past fifteen years, and my personal acquaintance extends to nearly half of all their number in China. As a class they are not excelled in their devotion to the person of Christ and to the proclamation of his Gospel. They have devoted their lives to His service in the spirit of sacrifice."

and Mr. Turnbull who was with Mr. Thomas in his brief visit to China and who has joined him in his statements, at the same time clearly declares, "I have no shadow of doubt that the missionary body as a body, or group of Christ and is probably on a higher plane spiritually, and sounder in doctrine, and truer in devotion and more exposed to a trial, than any general body or group of Christ are on earth today. That needs no argument among any thoughtful group of Christ on earth."

Such testimonies can be multiplied indefinitely. What the missionaries in China believe, however, they have themselves declared in the statement adopted when they gathered a few years ago at their last great Conference in Shanghai. This was the statement they agreed upon:

"That this Conference unanimously holds the Scriptures of the Old and New Testament as the supreme standards of faith and practice and holds firmly the primitive apostolic faith. Further, acknowledging the Apostles' Creed, and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian Faith, the Conference does not adopt any creed as a basis of Church Unity, and leaves confessional questions for further consideration; yet, in view of our knowledge of each other's symbols, history, words, and character, we gladly recognize ourselves as already one body in Christ, teaching one way of eternal life, and willing and into one holy fellowship; and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the living and Holy God our Father and Son; one in our call to the purity of the Christian life, and in our witness to the splendour of the Christian hope.

We frankly recognize that we differ as to methods of administration and church government. But we unite in holding that these differences do not invalidate the essential of our real unity in our common witness to the Gospel of the Grace of God.

"That in planting the Church of Christ on Chinese soil, we desire only to plant one church under the sole control of the Lord Jesus Christ, governed by the Word of the living God and led by His guiding Spirit."

Men have different ways of stating these things just as you have in this repository of Philadelphia, just as we had in the Old and New School Presbyterian Churches. The two schools came together, but they carried over into the United Church those two shades of viewpoints and temperaments of minds. We have them

still here in this very city. You will have them wherever you go, but I say, in all honesty, and with an understanding of what the facts are, that I believe the body of Christian Missionaries in China represents a more homogeneous evangelical conviction and more solid Christian faith than you will find in any corresponding body of Christian men and women anywhere else in the world.

If by "modernism in China" accordingly it is meant that any large number of missionaries, or, as far as I personally know them, any of them at all, have departed from the evangelical convictions and life I do not believe it exists. If it is meant that some of them within the bounds of their convictions interpret them differently from the way you and I could interpret them, no doubt that is true. Arminians and Calvinists differ widely in their interpretations; likewise Friends and sacramentarians. And there are no doubt interpretations abroad in China as here which we would deplore and there are conflicts of tendencies there as here, but they do not warrant statements which discredit the trustworthiness of the missionary body in China.

In the second place, regarding our own people, I have read all the statements with very great care to find out whether anybody charged our Presbyterian Missionaries with disbelieving in the Bible or the deity of Christ, or in the vicarious atonement or in the bodily resurrection of our Lord. I could not find anywhere in the articles to which Mr. Thomas has referred us, or in any other statements that he has made, any direct charge whatsoever that any Presbyterian Missionary disbelieves any of those great convictions, and I do not believe that there is one of them that does. You will remember that when some years ago Mr. J. Wilbur Chapman visited the mission field and made some general statements regarding the circulation of lax theological views, he gladly met the Board of Foreign Missions and explicitly stated that he knew of not one of our own missionaries to whom his statements would apply. If there is one to whom they do, we should know it, and if any body can guide us to that one, two or three, everything will be done that needs to be done to deal with that situation. But our own missionaries have never intimated that, any of their own number has lost faith in the Bible or in the deity of Christ or in the great Christian fundamental beliefs. They are all in Presbyteries together on the field or are members of Presbyteries at home. Any vital delinquency of doctrine on the field would be known and it will be dealt with directly and will be reported when any one knows of it, to the Presbytery in the care of any missionary whose connection is here and not in China. Mr. Lewis is at the head of our Missions in China. It is his business to travel through all the Missions, conferring with every missionary. I have talked to him intimately and he deplors many of the tendencies which he finds creeping into China, but which he finds, he told me, infinitely stronger at home. But Mr. Lewis has never intimated that there is one of our Presbyterian body in China who is not a loyal Christian believer and a sincere teacher of our great evangelical convictions. As I look back over all our body of missionaries in all lands for thirty years, I can recall just four men who broke down here. Everyone of these four men let it be known himself. They wrote home that they had changed their theological opinions and had changed them radically. All four of them lost their faith in the deity of Christ, and all four of those men were brought home. These are the only cases that I can recall in more than thirty years of relationship with the Presbyterian Missions where any man on our staff have drifted away from the great convictions they hold and that held them when they went out to the field. I do not know how the matter can be put more straight or more clearly than this. We do not know one of our men who is unfaithful in these great convictions. If anybody knows such we want to know who and where they are. It is not fair to lay the whole body under suspicion. But if there are one or two or three or a score among them whom any one knows, let us know of them. If, during the war, any body had accused the Union League Club or the Social Union of being disloyal and unpatriotic, what would have been done? Could you not have demanded to be put on the clue that you might know who the guilty were? Could you accuse

that all the innocent were guilty? Could you brand the whole organization with disloyalty because somebody made a general charge but could not specify any particular individuals? I think Mr. Brown was justified, in the letters which he wrote to Mr. Thomas in asking if he knew of any individual regarding whom there was just ground for suspicion. The people who are responsible surely have a right to ask for the specific grounds on which general and sweeping charges are made, and to demand the names of individuals if they can be given. I say of our own people, with unhesitating confidence to-night, that while there are different shades of view among them, - of necessity, for did they not go out from our own Presbyteries here, and you know the different shades of view among our home Presbyteries, - and while they claim their just freedom within our standards and formularies, we do not believe there is one missionary who is not an absolutely faithful, evangelical man.

There is a problem in China just as here at home as to the limits of diversity of opinion and interpretation within the boundaries of our communion, or within the boundaries of Evangelical Christianity. That is a problem which the Church must decide, which the Church is deciding by her deliverances and by her actual practices. And whatever decision the Church reaches on this question in one part of her jurisdiction will doubtless extend through it all. If the problem in our own missions in China is more than this, if there are missionaries who are untrue to the essential evangelical facts and convictions then the problem is no problem at all, except the problem of learning who such missionaries are and bringing them home. But is there one such missionary in our force. I do not believe it. If there is he ought easily to be found and he certainly must be and will be.

Before I go on to the third and fourth criticism of Mr. Thomas may I pause just a moment to explain especially to the elders who are here, what the processes in this whole matter are, who it is that determines whether an ordained man sent to the Foreign Field believes as we think he should believe in going out as a teacher of the faith. The General assembly long ago decided that. It said it would not leave that question to its Missionary Boards. That was the function of the Presbyteries of the Church to determine. The Presbytery must pass upon the doctrinal convictions and qualifications of men coming into the Christian Ministry. and we have made it a point all these years to tell every candidate for appointment as an ordained Missionary, that he could not be appointed until he had satisfactorily passed all the tests or examinations of his Presbytery. If any suspicions arise with regard to him, they are reported to his Presbytery in order that they may be investigated. That does not exempt the Boards from full responsibility. If they hear of anything that would disqualify a man they have a duty to take what they hear into account, but our Church does not refer to the home of Foreign Missions Boards or Freedmen or Ministerial Relief, the question of passing upon the doctrinal convictions and ministerial standing of the ordained Ministers. I remember years ago when these questions were more alive than they are today, and the whole issue came up, Mr. Robert Russell Booth was still living and he and Mr. J. M. Paxton were members and leaders of the Foreign Board, and we faced this whole question with the view of all the possible contingencies of the future, and those wise men saw very many. and other wise men were consulted and the whole matter was taken anew to the General assembly, and the assembly laid down the rule that it would not pass over to the Board the right to determine the doctrinal qualifications of its Ministry, but placed that authority absolutely in the hands of the Presbyteries, and above them of the Synods and General Assembly. You will ask, how can you be sure that afterwards men do not drift away? Can any change their minds. How can you be confident out on the Mission Fields they may not lose their early convictions? That is no easy problem to answer, and it is more difficult one than you realize. Because a great many of these men pass from under the jurisdiction of our home Presbyteries by the act of the General Assembly when they go to these Fields. There are a great many Presbyteries on these fields that belong

to independent churches like the Presbyterian Church of India or of China, not related to our General Assembly, and although the judgment of many of us was against it, and my own strongly against it, nevertheless, the General Assembly has advised these ordained men to connect themselves with the Presbyteries on the Fields to which they go. I may be wrong but I think that course leads to delay the development of our native churches. I think it confuses right lines in missionary administration. And I think it has tendency to separate these men from their relations with the home church as they should not be separated. But, after all, it is more an academic than an actual problem because these cases of subsequent doctrinal delinquency have not happened, except the few of which I have spoken, and these have been dealt with directly as they arose.

The missionaries are all amenable still to the Assembly and there is no body of men more loyal to it and all that it represents.

If differences of interpretation of opinion do come, my friends, I do not believe that the principle of exclusion and separation and division is the right principle by which to deal with them. Much less, to set up organizations that divide the Body of Christ, that establish extra Scriptural tests using in those tests words that are not found in the New Testament. By what right do we erect barriers with words that the New Testament, itself, never uses? I do not believe in it because it puts the positive faith in a negative position, because it proposes a partisan and divisive propaganda and because it exalts human organization in its more dangerous forms in the defence and closed interest of divine truth. I do not believe it is right to divide those whom we recognize as one body in Christ. I do not think that is the right way to cope with problems like these.

and indeed it is too late to cope with them when they get to China. They have to be dealt with much nearer home. For, after all, the Foreign Missionary enterprise will be just a projection of the church at home. It will not rise very much above it. It will indeed rise above the average. It will represent the very best of the church at home. But sooner or later whatever is in the church at home will go abroad. That is the reason why what we have grown familiar with here at home they are just beginning to find out in China. It came upon us gradually and slowly here that we have not realized so clearly what they are beginning to realize now all in a burst on the other side of the world.

I want to turn now to the third of the criticisms, namely that Missionaries are not engaged in evangelistic work, that is, they are not exclusively giving themselves to the oral proclamation of Christianity, but that a great many of them are turning aside as described by Mr. Jaffray in his editorials in the Sunday School Times last fall, when he wrote "Often has succeeded in popularizing some modern missionary work, placing it on a semi-secular, semi-educational, semi-philanthropical basis and largely taking out of it the distinctive feature of bringing the Gospel message to the lost, perishing souls of heathenism."

Mr. Thomas does not attribute the missionary schools and hospitals and the feeding of the famine stricken and the rescue of orphans and the healing of the sick and the opening of the eyes of the blind to satanic influence, but he does represent the missionaries as having turned aside from the direct preaching of the Gospel. I have here a news sheet sent out from the Moody Bible Institute, and there is a great deal in this that is very good and that I have not seen quoted in a single religious paper, but I have seen again and again this criticism of the missionaries in China -

THE WOMEN AT A GLANCE

"Dr. Griffith Thomas, in his closing address, arrested attention especially with a statement of the conditions he found in China.

"He said, in part: 'These are Christian institutions where fifty per cent of the teaching staff are non-Christians. That is risky.

"Shanghai is the center of all the religious societies and the headquarters of all the organized ones; there are 284 missionaries resident in Shanghai and only four of them doing evangelistic work.

"In Canton there are 100 missionaries, not one of them doing evangelistic work.

In one Presbyterian mission there are forty-six missionaries, and two of them engaged in evangelistic work."

I may say I have been criticized, myself, for arguing that there should be more direct evangelism in missions, just as I believe that there should be far more direct evangelism by individuals and groups and churches at home. I do still think a larger proportion of our Missionary energy should go into direct evangelistic work. But the facts of the situation today are far away from the inaccurate representation of Dr. Thomas's statements. Let us examine these statements.-

Dr. Thomas says of Shanghai "Shanghai is the center of all the religious societies and the headquarters of all the organizations; there are 284 missionaries resident in Shanghai and only four of them doing evangelistic work." What are the facts? Our own Presbyterian mission in Shanghai has at least six missionaries who are giving themselves only to evangelistic work. And as to the whole body, Dr. Boynton writes:

"Dr. Thomas is quoted as saying that there are 284 missionaries resident in Shanghai and only four of them are doing evangelistic work. As the statement does not include a definition either of a missionary or of evangelistic work, it cannot be dealt with till this field is clear.

"What is a missionary? If any regular employe of a missionary society is a missionary, then the figure is much too small for Shanghai. American societies alone, in 1918 employed 365, of whom there were 107 married couples, 27 single men and 112 single women. The British missionaries were nearly as numerous: Is a wife a missionary? If an evangelist is a missionary when he preaches and teaches but ceases to be when he makes up his accounts, and builds his home, or attends committee meetings, how much of a missionary is he? If a lady goes out burning with missionary zeal and discovers that the largest service she can render the kingdom is to relieve some busy man or woman of routine clerical duties which are wearing out the body and distress the soul, enabling that man or woman to devote himself or herself without interruption to a ministry of teaching or preaching, which is the missionary? Is the doctor who operates and prescribes a missionary, and the nurse whose patient watchfulness brings the patient through not a missionary, or where does the line begin to be drawn?

"What is the nature of the missionary body in Shanghai? Here are gathered the administrative staffs of (for example only), the American Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland, not one of these men or women is employed to do evangelistic work, but their work is vital to evangelical Christianity in China. Here is the administrative staff of the China Inland Mission, exceeding thirty people. The China Inland Mission, theoretically, at least, does no evangelistic work in Shanghai, yet they hold religious services constantly, their members engage in preaching and teaching out-

side their office hours, and they enter actively into certain forms of church life in Shanghai.

"The solidest evangelistic work being done in China today, in my judgment, both in Shanghai and elsewhere, is being ^{done} in institutions, most of which carry on a diversified work, with workers who are more or less specialized, but none of them engaged exclusively in evangelistic work in the sense that they do nothing but teach and preach the gospel by word of mouth. In spite of heavy administrative duties it is my opinion that not less than one-third of the energy of the missionary body in Shanghai must be considered as evangelistic with reference to the Shanghai field and more than a third of it evangelistic as related to the field outside Shanghai. Men like Bishop Backford are essentially evangelistic even when engaged in missionary administration and their labors find their immediate fruits in the ministrations of other men. Even a statistical secretary, to bring it home to myself, has evangelistic opportunities every week which I trust I have not wholly neglected. The business manager of the school for American children is contributing to the efficiency of the men and women two hundred miles away who has committed his children to the school and who has been freed to give more of his or her own time to "direct evangelistic effort." Without the educator to conserve, in these days 'purely evangelistic work' would not make much progress in building up a strong, indigenous Chinese leadership. (The China Inland Mission at last reports to hand had about 25 pastors among the Chinese for a church of over 30,000 membership, a partial result of a 'purely evangelistic policy'.

Dr. Thomas says of Canton - "In Canton there are 100 missionaries, not one of them doing evangelistic work." What are the facts? Dr. G. A. Fulton writes:

"If Dr. Griffith Thomas asserts that there are 100 missionaries in Canton, not one of which is doing evangelistic work he has been misinformed. Following are names of men residing in Canton, and engaged exclusively in evangelistic work: E. M. Walling, A. J. Fisher, G. Miller, A. A. Fulton, J. Lake, H. Burkwall; C. Nelson; Swedish Mission, one man; also A. A. Pratt residing one hour's distance from Canton, W. Mawson, total, 10

These men travel long distances yearly, and under their leadership are more than 150 Chinese preachers and colporteurs. By aid and guidance of these men, in cooperation with their Chinese preachers more than 1000 villagers are reached yearly, and many tens of thousands of persons reached with the Gospel. Largely under direction and guidance of men engaged exclusively in evangelistic work a large tent shed was erected in Canton some months ago, and meetings were conducted entirely by Chinese preachers and evangelists. Meetings were held twice a day for ten days, and each meeting attended by more than 5000 persons. More than 10000 persons heard the Gospel, and 2500 signed cards saying they had decided to become Christians. More than 1000 were organized into Bible Classes, and at one communion service in one church 110 persons were baptized."

With one exception every professor in the Union Theological College had been engaged exclusively in evangelistic work before entering upon their duties as instructors, some of them for ten years, and one for more than 20 years.

These instructors have been carefully chosen by their respective Missions and Boards, and have the approval of a body of experienced men who are Directors of that Theological College.

'By their fruits ye shall know them', and the 400,000 converts,

and thousands of churches and chapels are unanswerable evidence of the self-sacrificing work carried on by evangelists, educational and medical agencies. 'And wherunto we have already attained by that same rule let us walk.'

Dr. Thomas says - "In one Presbyterian mission there are forty-six missionaries, and two of them engaged in evangelistic work." There is not one Presbyterian mission in China of which this is true.

And, after all, test the Missions in China by results. And the methods which the missionaries are using they have been led to by their own judgment and they are prepared to have them scrutinized and tested both as to their principle and as to their results. Try them first by their results. The most exclusively evangelistic Mission in China is the China Inland Mission and it and our own Presbyterian Missions are the two largest missions in China. The China Inland Mission has 760 members and 316 associates, or 1081 in all. We have in all 490. According to the recent survey statistics 67% of the China Inland Mission are called evangelistic workers and 40% of ours; 20% of the China Inland Mission educational, and 49% of ours; 4% of the China Inland Mission medical, 11% of ours. Now note the results. The China Inland Mission has 32 ordained Chinese preachers, we have 34. The China Inland Mission has 48678 communicants. With one half of their number of missionaries our Mission churches have 38000. The China Inland Mission has 13802 Sunday Scholars. We have 28487. They have 127 middle schools students and we have 1666. I respect greatly the China Inland Mission and am making no invidious comparison but am only trying to meet the implications of misleading criticism. Hospitals and schools are fruitful evangelistic agencies and these missions have produced the trained Chinese leaders which have maintained the training institutions. Here is a letter from Leary Davis, in charge of the Nanking High School of the Southern Presbyterian Mission:-

We celebrate the 30th anniversary of the Nanking High School December 27th. One thousand students have studied in the school. The ordained men in the newly erected Nanking Presbytery are graduates (or former students) of our school. The school leads the thousands of Nanking city students in campaigns for famine relief, sanitation, moral uplift, and in winning souls for Christ.

The volunteer band of 17 members supplies workers for 5182 different preaching places.

One hundred sixty eight of our students carry pocket Testaments supplied by the McCallie School, Chattanooga, Tennessee, and form the largest Pocket Testament League in Asia (as far as we have any statistics.)

Recently one of my Bible students in discussing purity and Christ's power wrote the following: 'So I believe and depend in Jesus Christ as my best Friend and Lord, and daily ask Him to give me might to conquer impurity. I am doing these things for I hope to be a Sir Galahad.'

I teach the boys that Teanyoon got his idea of Sir Galahad from Christ alone."

Three weeks later on January 14, 1921, Mr. Davis wrote:

"About one month ago a small band of students and teachers made a covenant together to pray daily in the early morning for a special outpouring of the Holy Spirit upon the students of Nanking High School. This praying band continued to increase in numbers and enthusiasm. Thus preparation was made for the coming of a Dr. Shen, Chinese National Student Secretary of the Y.N.C.S. He is a product of the China Inland

mission of Hanchow, and a model young man. He believes in prayer and is filled with the spirit. His addresses were most powerful. Even the little boys sat for more than an hour at a time on hard benches listening with eyes wide open. At length one morning, after several days of prayer and preaching, a direct appeal for Christ was made. ON THAT DAY ALL THE students declared for Christ. Of these 45 have been formed into two special airfare classes with a view to baptism within this month. In all the history of the school this is the most powerful outpouring of God's grace. There remain now only a few dozen pupils out of 250 who have not declared for Christ.

Over 200 of these are now members of the Pocket Testament League."

But let us go back of this to the principles. What is it to preach Christ? It is not necessarily preaching Christ and the Gospel merely to say "Christ" or the words that to you and me might convey the Gospel. These words have no meaning to most of the people to whom the missionaries have gone. They do not know what the love of Christ is until we show them that love incarnated in a man in whom Christ is visibly loving man. That is the only way they will know what it is. Many of these people are kindergarten people. You have to talk to them by deed and act. That is the only way to get the meaning into the language. There are no words in which to express the great Christian ideas in such lands. It takes years to create these words by living into them before the eyes of the people the content of Christian reality, and only then are these words valid pointers in which to express orally the Christian Gospel to men.

And also how can the true Christian spirit in men fail to come out in loving service? Therefore, you will find the best evangelists are those who do not forget to do good and share what they have with others. Dr. Nevius was one of the greatest missionary evangelists in China. His little book on "Methods of Evangelism" was one of the most influential missionary books ever published. But when you go to China you find that Dr. Nevius is not only remembered by the churches he founded, but all over Northern China you will find his fruits and the orchards which came from him. He brought from America the best grapes, fruit trees, peach trees, apple trees, and planted them in his garden and offered shoots to any one who would take them, and all over Northern China today there are orchards growing the best fruit as the result of Dr. Nevius's work. Then there is Dr. Swallen. He grew up on a farm in Ohio and went to Korea and gave himself to evangelistic work, but he planted his orchards too and brought in his good white fruit and when I was there last his associates were joking him because the Japanese had given him many medals for the best fruit which had been produced and which he had displayed at their fairs. And all the time he was so true an evangelistic missionary as could be found. Here is our friend Charles Huston, Chairman of the assembly's Evangelistic Committee. Nobody is going to suspect him of lack of evangelistic conviction. And he generously gives his money to equip Dr. Slater with good chickens to improve the stock of chickens in the villages in Northern India. There was John H. Converse. Nobody ever suspected him of lack of evangelistic sympathy. Where did he put his money? He built our College in Mexico, I remember his coming with his thousands to be put in schools and mission buildings and in educational institutions to train men to preach the Gospel among their own people. Is medical work illegitimate because men are not always distinctly speaking orally the words of the Gospel? Dr. Jeffrey says that has popularized it. But is Dr. McKean not truly representing Christ when he gathers on his island in the Ma nan river the lepers of Northern China to stamp leprosy out of that nation? I have at home the silver baptismal bowl he let me hold when he gathered all the lepers together one day for a communion service at which the last non-Christian leper was baptized, so that every man and woman leper in the village was in the Christian church. Why did they come in and how? Because the Medical Missionary went to them, gathered them in and revealed Christ to them by loving human service. I am not willing to surrender the ideal of

of social service to any group that does not share with me my fundamental Christian convictions. I believe these fundamental Christian convictions are the roots from which all this kind of service naturally grows.

And when can any that we must go back to the example of the primitive missionaries who did not seek to mould society with this kind of service, who devoted themselves exclusively to the oral proclamation of the truth of the Gospel, my answer is, that such counsel springs from utter ignorance. I gathered my testimony just a little while ago of the great founders of the British and American Missions, going back to David Brainerd, Samuel J. Mills, Adoniram Judson, Walter Louis, Jeremiah Werthe, founders of American Missions, back to Henry Venn, perhaps the greatest Modern Missionary statesman we have had, William Carey, Alexander Caff, and the founders of the British Missions, and, gentlemen, wherever they touched life they gave lavishly of what Christ had given them, all He had given them. When some one sent money to David Brainerd for evangelistic work, what do you think he did with it? He wrote back to the donors and asked them whether he might expend it, or at least a part of it, for the discharge of debts of his Indians, securing their lands so there might be no entanglement to hinder their settlement. He notes with joy the moral and social effects of the Gospel, the reformation of external manners and the renovation of life. He aided the Indians in their search for better farming lands. "The design" he writes, "of their settling ties in a body, and cultivating their lands, of which they have done very little in their pagan state, being of such necessity and importance to their religious interests, as well as worldly comfort, I thought proper to call them together, and show them the duty of laboring with faithfulness and industry, and that they must not now 'be slothful in business,' as they had ever been in their pagan state. I endeavored to press the importance of their being laborious, diligent and vigorous in the prosecution of their business; especially at the present juncture, the season of planting being now near, in order to their being in a capacity of living together and enjoying the means of grace and instruction. Having given them direct aid for their work, which they very much wanted, as well as for their behaviour in diverse requests, I explained, sang, and endeavored to inculcate upon them Psalm XXXVII, common metre, or, 'Latter' version."

On July 31, 1846, he writes in his journal, "Took care of my people's secular business and was not a little exercised with it. Had some degree of seclusion and comfort in secret retirement." All his longing was for heaven, and meanwhile, "to do something for promoting the interest of religion, and the souls of perishing persons." To save souls was his one consuming thought. Yet he showed his Indians how to clear their lands and raise their crops, and he bore their economic burdens and sought to teach them the principle of unity in a Christian society.

That has been the spirit of the missionary enterprises from the first day to now. "What is evangelistic work?" He did the ^{effective} evangelistic work in your life. Think back and see. Was it always an evangelist or was it a friend or a mother? I think that men or men must put in words the Gospel of Christ and that we need a larger trust in direct oral preaching, but if they do not do something beside that, their work is going to be ineffective. Their words will be meaningless save as they are uttered with living sympathy, of flesh and blood, trust, aid, creating, helping men. I think that we may justly say in their behalf to Dr. Thomas, "show us your faith without your works and our missionaries in China will show you their faith by their works."

A word should be said regarding Dr. Thomas's criticism of the concussive principle in union missionary work. It goes without saying that when Presbyterians, Methodists, Baptists, Congregationalists, Episcopalians and disciples unite there must be concessions. But if they are all Christians there will be no wrong concessions. The unions into which alone we have entered are unions of

evangelical Christians and my associate, Dr. Brown, has stated our principle of action -

In our era of the Church, the line must be clearly drawn between those who believe in a supernatural religion and those who do not, between those who believe that the Bible is the Word of God and those who regard it as merely a human book, between those who worship Christ as the Divine Saviour of the world and those who see Him only as the best man that ever lived. These cleavages are too wide and deep for any possible bridging."

"This is not wrongful concession any more than it was wrong to adopt a "concessive" principle in forming the Bible Union of China of which Dr. Thomas told you. That union left out some things for the sake of unity. I could name several vital truths which would have shaken that unity. But much can be conceded when men are true to what is fundamental. And what is the fundamental thing? The New Testament tells us plainly. "Other foundation can no man lay, than that is laid, which is Jesus Christ."

You will ask me, is everything then satisfactory? No, it is not, and I haven't glossed things over. There is no wisdom or right in glossing things over. The truth is the only thing that it is safe or right to work by, and I have been trying to tell you gentlemen the truth here tonight. Things are not satisfactory. Where in the world are they? I wish many things were different in the Foreign Missionary work. But I am a great deal more afraid of the future than the present. Things are far better out in China in the missions than they are here at home. We have a far greater body, of strong and faithful and efficient men and women there than we have got here at home. I am anxious about the future, as to whether the fountains of the missionary motives are going to dry up in the days to come, whether the great convictions that alone produced the missionary enterprise, and alone can sustain it, are going to live on. I believe they are, but I think we have a great struggle lying ahead of us, and I will tell you, gentlemen, where the battle-field lies. It is too late when your men come to Presbytery. Your problem lies far back of that. It lies, for one thing, in our American education, our schools and colleges and universities. We have many universities here whose whole philosophical faculty is teaching a purely mechanistic view of the universe. How long are you going to keep the Christian religion alive if that kind of influence pervades society and cuts the very fountain of our supernatural faith? That is where in part, our problem lies. You can not solve it by calling names. You can only solve it by raising up teachers who believe what you and I believe is the truth, and who can cope with the men who do not believe so. We are never going to get this thing changed in the colleges and universities by opposing or reviling. It has to be done constructively. Where are we raising up inside the Christian church the believing scholars, the men who know? That is one of our problems. And I do not believe we have an agency in our Church today that needs our backing more than our Board of Education, with all the responsibilities lying upon it. And the problem is far greater than we have as yet understood. This is a part of the battle-ground. And a part of it is in our own homes. Out of how many of your homes have young men gone into the Ministry, into the Foreign Mission Field? That is a pretty searching test to bring home to us. Let us beware of what we say about other homes, out of which the boys and girls are going, holding, perhaps, views that are not exactly ours, if we are not sending our own sons and daughters. The problem in part, is there. But I tell you, gentlemen, it is nearer still. It is right here in our own hearts. Can you build a missionary enterprise on the kind of hearts that we all in this room have tonight? Can you build it on the possibility of such happenings as are concerning us now? Can it be done? Are we ourselves the absolutely

ADDRESS OF
MR. ROBERT W. BROWN
1921

THE PRESBYTERIAN SOCIAL UNION,
WELLS-FARGO HOTEL,
PHILADELPHIA, PENN., MARCH 18th, 1921

(Revised and enlarged by some quotations and statements for which
there was not time in the spoken address)

TOPIC: "THE MISSION FIELD IN CHINA AND THE SOCIETY"

Dr. BROWN: Mr. President and Gentlemen, I thank you very much for this opportunity which the justness of this Union has so promptly provided for a statement in defense of the missionary body in China. I suppose that this is the first time in the history of this Union that such a defense has been deemed necessary. My mind goes back by way of contrast to what I think was the first meeting of the Union at which I was ever invited to speak, many years ago, when the Union met in the Kullitt Building. The other speaker of the evening was the late Col. Charles Denby, who had been for many years American Minister in China, appointed under one administration and retained under others of varying political complexion. There were few men in the world outside of the missionary body, itself, who knew China and the missionary group in China as well as he. He owed his own life to the skill of an old medical missionary, Dr. Kerr of Canton. He spoke that evening of what he, himself, knew. After he had spoken, it was not necessary that any one should add a word, least of all in defense of our missionary representatives in China. In fact, he spoke so long there wasn't a chance to add a word, for some of you may remember he spoke for two full hours, and I had a chance to speak for only three or four minutes at the end. A few more minutes than that will be necessary, this evening.

Perhaps, it is well that some weeks have passed since the address of Dr. Chouse on January 17, 1921, which we all have in our minds. We can now temperately try to draw from it whatever good there may be in it for us all and for the cause. Also, no doubt, some evil has been done as well, because, in general disproportionate statements of that character, the wrong falls upon the just as well as upon the unjust in its consequences. There were men in this group who were overheard at the end of that meeting saying to one another as they were going out, "Well, we will never give another dollar to foreign missions." That sort of result is evil in itself and an evil to the men who are capable of it. I have a letter here also that came to Miss Hodge, President of the Women's Board of Foreign Missions, from one of the Women's Missionary Societies in this City. It is pathetically illustrative:

"We, the Women's Missionary Society, decided at our annual meeting that we could no longer give our gifts through the Boards of the Church.

We feel, in view of the facts published in the Presbyterian and the Sunday School Times of Feb. 8 and 12 regarding the sending of missionaries to the foreign fields who deny all that we hold true and sacred, that we would be false to our Lord and Saviour if we helped to support these workers.

We know that there are many true missionaries sent out from our Boards and it is with the deepest regret that we have had to take this step."

precisely what the charges were with which it would be possible to deal, and to which one could make a clear, direct, unhesitating answer, but it is difficult to discover them. It is clearly declared that there is a modernist tendency on the part of some missionaries in China - but of just what that means there seems to be no definite declaration that I could find in the statements of Dr. Thomas. The clearest explanation of all is what we find in a straightforward way by Dr. Kennedy in an earlier editorial in the Presbyterian.

What line of conduct should be adopted by Missionary Societies in order to obviate the dangers, which may be apprehended from the agitation among their friends or agents, or those controversies which have recently been moved in the Christian Church?"

All this sounds very modern, yet this was nearly one hundred years ago.

I appreciate your kindness in inviting me to make this statement here this evening. I am glad I was one of the group to be invited, although the judgments of those with whom I work and their convictions in all that is fundamental are identical with my own. I have no quarrel with the doctrinal views set forth in the address made here two months ago. So far as those views rest on the New Testament I believe them all. I accept every word of the New Testament on these points. My only disagreement with part of what was said or implied was because I believe it is not in accord with the New Testament. And I wish the friend who made that address were more familiar with our Confession of Faith. There are two great utterances in that Confession, one on liberty of conscience and one on the constitution of the Christian Church, whose principle of comprehension, of positive conviction and of ample room in Christ are very different from any spirit of division or any exclusion or separation of group from group of men all of whom are in Christ.

I agree that we should lay aside in our consideration of this matter what has been said in or out of prejudice with regard to the premillennial view of our Lord's Second Coming. The word does not occur in the New Testament. A great many of the issues it raises are not there. The teaching of the New Testament, however, is perfectly clear, that this same Jesus who was taken up from us into Heaven will come again in like manner as He went away, and that men are always to be on the watch for His coming. That seems to me to be the unquestionable teaching of the New Testament, and I accept it as everything else in that Testament without equivocation or hesitation or abatement of any sort whatsoever. Our views on this question have more relevance than Dr. Thomas allows but I am ready with him to leave this matter out of account in this discussion.

What we are facing here tonight is, what the facts are regarding these statements that have been made. And I am at a disadvantage in dealing with them because I did not hear them. The Presbytery of Philadelphia asked Dr. Thomas to write out his address for the Board, but he has not done so. We have been referred by Dr. Thomas to his article in the Presbyterian, and to two editorials in the Sunday School Times, which I have read through with the greatest care to find out precisely what the charges were with which it would be possible to deal, and to which one could make a clear, direct, unhesitating answer, but it is difficult to discover them. It is clearly declared that there is a modernist tendency on the part of some missionaries in China - but of just what that means there seems to be no definite declaration that I could find in the statements of Dr. Thomas. The clearest explanation of all is what we find in a straightforward way by Dr. Kennedy in an earlier editorial in the Presbyterian.

"For some time there have been intimations that rationalism and naturalism have been insinuating themselves into the foreign missions of the evangelical churches. These rumors have become more and more serious and definite. It was represented that the teachers of this destructivism are missionaries sent out by the respective boards. They teach the heathen that the Bible is not infallible as a guide in faith and practice, and men must look to their own reason and to their religious consciousness. They deny or ignore the deity of Christ, his vicarious atonement and his bodily resurrection."

These are clear statements with which one can deal.

Dr. Thomas's own statement is not so explicit. I can not find any specific declaration of his that the missionaries in China disbelieve in the inspiration of the Bible and in the deity of Christ and His atonement and resurrection. His article in the Presbyterian of February 10 states that one party of the missionaries in China is "decidedly affected by higher criticism and modernism," that "the fundamental question at issue in China is the same as it here at home, the trustworthiness and divine authority of the Word of God, and, as it is well known, the view held of the Bible necessarily affects the nature of the message delivered to the Chinese, because our attitude to Scripture dominates our conception of the gospel.

"The trouble in China is largely due to two causes, which are probably connected. The first of these is a tendency among ^{many} missionaries to concession, in the endeavor to find points of agreement between Christianity and Buddhism....

"The other cause of trouble is the theological position of many of the men sent out from certain seminaries in America."

But there is no explicit statement that these men deny the inspiration of the Bible, the deity of Christ, the vicarious atonement and the bodily resurrection. Perhaps his spoken address made this statement and is reflected in the Presbyterian's Easter editorial. I cannot say but I do know that you will want an answer to the statement in any case. This answer I shall give, first to the idea that the missionary body as a whole is untrustworthy, second to the view that our Presbyterian missionaries can not be absolutely trusted, and then I wish speak of Dr. Thomas's two further criticisms of the neglect of evangelistic work and of the concessive and compromising character of union missionary effort.

First, however, a word as to the missionary attitude to Buddhism. As a matter of fact it is Confucianism and the right attitude to it which has been the real problem, but the problem is not one of concession. It is as Dr. H. Clay Trumbull used to show us a problem of common ground to start from. What we need is more men with the skill to find these meeting points from which to lead the Chinese on. I wish we had more men with the skill of Dr. Walter Lowrie in doing this. Dr. Lowrie was born in China, he is as loyal as any one in this room in deepest truth to all that is most sacred and fundamental in our convictions, and his skill in preaching Christ to the Chinese Confucianists is the wonder and despair of all. I heard him at the Conference of our Missionaries last June telling of his method of approach and one of the other Chinese missionaries there walked away from the meeting with me uttering his longing to be able to build as Dr. Lowrie did on what he could find in Chinese hearts. We are dealing with men at another pole of human thinking from ourselves, and we have to find, just as our Lord found, just as St. Paul found, somewhere a point where we can meet and touch them, and lead them on from that to the treasures they have not got and that we have in Christ.

Letting that pass, what is the attitude of mind of the great body of missionaries of all denominations, not our own alone, in China on the doctrinal convictions of Christianity? Well, there are extremes at either end. There are, it is said, some theological radicals at the one end. And, at the other end, there is a group - one would not call them Plymouth Brethren, but that would describe them best to the minds of most of you - who represent at that end just as extreme a view as the other men represent at the other end. And in between there is a great body of men and women of all our Missions in China as true, as faithful, as evangelical as any body of Christians anywhere in the world. Dr. Thomas has told you of the Bibel Union in China and the convictions which it holds, Dr. Watson M. Hayes immediately on his return to China last autumn wrote me of it and said of the statement of its views: "The enclosed, I believe, represents not merely the ideas of our chief Chinese leaders but the great majority of the mission body in China as well." I wrote to a few of the missionaries who are now at home on furlough about Dr. Thomas's representations, asking if they would mind stating frankly just what their convictions were on this point. Let me read some sentences from their letters:-

Dr. A. A. Fulton, for 37 years in South China writes:

"As to the criticisms upon the missionaries in China that there were very large bodies of them that were modernists and unevangelical, I can only say that I can not speak for other parts of China, but in Canton I feel sure we have as fine a body of spiritually minded missionaries as may be found in any part of the world. Just what particular theological view each and every man and woman may hold I do not know, but that any one of them is a person to whom the term unevangelical may be applied I do not believe."

The Rev. F. W. Bible for 15 years in Central China writes:

"Dr. Thomas's statement charging the missionaries with being 'Modernist and unevangelical in their religious views' is dependent in part upon definition.

I can best give you my judgment in the terms of comparison. I have a large acquaintance among missionaries through the Yangtse Valley and North China. I have a pretty large acquaintance among Presbyterian Ministers throughout the United States.

In my judgment any definition of modernism or unevangelical religious views would find a smaller proportion of Protestant missionaries in China coming under the ban which Dr. Thomas's phrase implies than would be the case if the same definition were applied to Presbyterian ministers in the United States.

Expressing a judgment positively, I would say that I think the overwhelming majority of missionaries in China are sound and evangelical in their views. There are, of course, a few men with radical views who outtrude their views rather markedly upon the public but such men are rare, and the judgment of the missionary body as a whole based upon these cases is markedly unfair."

The Rev. E. G. Lobenstine for 23 years in Central China writes:

"You and those who know the missionary body best will agree with me when I say that the missionary body as a whole is thoroughly loyal to the fundamentals of our Christian faith, namely, faith in the God revealed by Jesus Christ, in the deity of Christ, His atonement for sin, His resurrection and the presence of God through His Holy Spirit in the lives of men. There may be those who doubt these fundamental doctrines, but I have not met them. They do not all, of course, interpret them in the same way, but the real faith in Christ as the Divine Lord and Saviour of men burns brightly in the hearts of all.

Mr. C. E. Boynton, Statistical Secretary of the China Continuation Committee writes:

"If a man is evangelical in character who holds to the Divine Sonship and personal lordship of Jesus Christ, who centers his message around the person ality of Christ and his revelation of the love of God for a sinning and suffering world, and who is willing to be all things to all men if he may by all means have some, then there are few of the present missionary body who are strongly evangelical. They hold to the position that God was in Christ revealing Himself to the world, and reconciling the world unto Himself.

I am jealous for the reputation of my missionary brethren, as well as for their intellectual integrity. It has been my privilege to know a very large proportion of this missionary body during the past fifteen years, and my personal acquaintance extends to nearly half of all their number in China. As a class they are not excelled in their devotion to the person of Christ and to the proclamation of his Gospel. They have devoted their lives to His service in the spirit of sacrifice."

And Dr. Turnbull who was with Dr. Thomas in his brief visit to China and who has joined him in his statements, at the same time clearly declares, "I have no shadow of doubt that the missionary body as a body or group of Christ ans is probably on a higher plane spiritually, and sounder in doctrine, and truer in devotion and more engaged in service, than any general body or group of Christ ans on earth today. That needs no argument among any thoughtful group of Christ ans."

Such testimonials can be multiplied indefinitely. That the missionaries in China believe, however, they have themselves declared in the statement adopted when they gathered a few years ago at their last great Conference in Shanghai. This was the statement they agreed upon:

"That this Conference unanimously holds the Scriptures of the Old and New Testament as the supreme standard of faith and practice and holds firmly the primitive apostolic faith. Further, acknowledging the Apostles' Creed, and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as a basis of Church Unity, and leaves confessional questions for further consideration; yet, in view of our knowledge of each other's symbols, history, work, and character, we gladly recognize ourselves as already one body in Christ, teaching one way of eternal life, and calling men into one holy fellowship; and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendors of the Christian hope.

We frankly recognize that we differ as to methods of administration and church government. But we unite in holding that these differences do not invalidate the assertion of our real Unity in our common witness to the Gospel of the grace of God.

"That in planting the Church of Christ on Chinese soil, we desire only to plant one church: under the sole control of the Lord Jesus Christ, governed by the Word of the living God and led by His guiding Spirit."

We have different ways of stating these things just as you have in this Testimony of Philadelphia, just as we had in the Old and New School Presbyterian Churches. The two schools came together, but they carried over into the United Church those two shades of viewpoints and temperatures of minds. We have them

still here in this very city. You will have them wherever you go, but I say, in all honesty, and with an utter knowing of what the facts are, that I believe the body of Christian missionaries in China represents a more conscientious evangelical conviction and a more solid Christian faith than you will find in any corresponding body of Christian men and women anywhere else in the world.

If by "modernism in China" accordingly it is meant that any large number of men cherish, or, as far as I personally know them, any of them at all, have departed from the evangelical convictions and life I do not believe it exists. If it is meant that some of them within the bounds of their convictions interpret them differently from the way you and I would interpret them, no doubt that is true. Arminians and Calvinists differ widely in their interpretations; liberals and non-Calvinists. And there are no doubt interpretations abroad in China as here which we could deplore and there are conflicts of tendencies there as here, but they do not warrant statements which discredit the trustworthiness of the missionary body in China.

In the second place, regarding our own people, I have read all the statements with very great care to find out whether anybody charged our Presbyterian missionaries with disbelieving in the Bible or the deity of Christ, or in the vicarious atonement or in the bodily resurrection of our Lord. I could not find anywhere in the articles to which Mr. Thomas has referred us, or in any other statements that he has made, any direct charge whatsoever that any Presbyterian missionary disbelieves any of these great convictions, and I do not believe that there is one of them that does. You will remember that when some years ago Mr. J. Wilbur Chapman visited the mission field and made some general statements regarding the circulation of his Social Gospel views, he gladly met the Board of Foreign Missions and explicitly stated that he knew of not one of our own missionaries to whom his statements would apply. If there is one to whom they do, we should know it, and if any body can guide us to that one, two or three, everything will be done that needs to be done to deal with that situation. But our own missionaries have never intimated that, any of their own and or the lost faith in the Bible or in the deity of Christ or in the great Christian fundamental truths. They are all in Presbyteries together on the field or are members of Presbyteries at home. Any vital delinquency of doctrine on the field would be known and it will be dealt with directly and will be reported when any one knows of it, to the Presbytery in the case of any missionary whose connection is here and not in China. Mr. Laurie is at the head of our Presbytery in China. It is his business to travel through all the Missions, conferring with every missionary. I have talked to him intimately and he deplores many of the tendencies which he finds creeping into China, but which he finds, he told me, infinitely stronger at home. But Mr. Laurie has never intimated that there is one of our Presbyterian men in China who is not a loyal Christian believer and a sincere teacher of our great evangelical convictions. As I look back over all our body of missionaries in all lands for thirty years, I can recall just four men who broke down here. Everyone of these four men let it be here himself. They wrote home that they had changed their theological opinions and had changed them radically. All four of them lost their faith in the deity of Christ, and all four of these men were brought home. These are the only cases that I can recall in more than thirty years of relationship with the Presbyterian Missions where any man on our staff have drifted away from the great convictions they held and that led them when they went out to the field. I do not know how the matter can be put more straight or more clearly than this. We do not know one of our men who is unfaithful in these great convictions. If anybody knows such we want to know who and where they are. It is not fair to lay the whole body under suspicion. But if there are one or two or three or a score among them whom any one knows, let us know of them. If, during the war, any body had accused the Union League Club or the Social Union of being disloyal and unpatriotic, what would have been done? Would you not have demanded to be put on the case that you might know who the guilty were? Would you accuse

that all the innocent were guilty? Could you brand the whole organization with disloyalty because somebody made a general charge but could not specify any particular individuals? I think Dr. Brown was justified, in the letters which he wrote to Dr. Thomas in asking if he knew of any individual regarding whom there was just ground for suspicion. The people who are responsible surely have a right to ask for the specific grounds on which general and sweeping charges are made, and to demand the names of individuals if they can be given. I say of our own people, with unhesitating confidence to-night, that while there are different shades of view among them, - of necessity, for did they not go out from our own Presbyteries here, and you know the different shades of view among our home Presbyteries, - and while they claim their just freedom within our standards and formularies, we do not believe there is one missionary who is not an absolutely faithful, evangelical man.

There is a problem in China just as here at home as to the limits of diversity of opinion and interpretation within the boundaries of our communion, or within the boundaries of evangelical Christianity. That is a problem which the Church must decide, which the Church is deciding by her deliverances and by her act of practice. And whatever decision the Church reaches on this question in one part of her jurisdiction will doubtless extend through it all. If the problem in our own missions in China is more than this, if there are missionaries who are untrue to the essential evangelical facts and convictions then the problem is no problem at all, except the problem of learning who such missionaries are and bringing them home. But is there one such missionary in our force. I do not believe it. If there is he ought easily to be found and he certainly must be and will be.

Before I go on to the third and fourth criticisms of Dr. Thomas may I pause just a moment to explain especially to the elders who are here, what the processes in this whole matter are, and it is that determines whether an ordained man sent to the Foreign Field believes as we think he should believe in going out as a teacher of the faith. The General Assembly long ago decided that. It said it would not leave that question to its Missionary Boards. That was the function of the Presbyteries of the Church to determine. The Presbytery must pass upon the doctrinal convictions and qualifications of men coming into the Christian Ministry. And we have made it a point all these years to tell every candidate for appointment as an ordained Missionary, that he could not be appointed until he had satisfactorily passed all the tests or examinations of his Presbytery. If any suspicions arise with regard to him, they are reported to his Presbytery in order that they may be investigated. That does not exempt the Boards from full responsibility. If they hear of anything that would disqualify a man they have a duty to take what they hear into account, but our Church does not refer to the home of Foreign Missions Boards or Freedmen or Ministerial Relief, the question of passing upon the doctrinal convictions and ministerial standing of the ordained Ministers. I remember years ago when these questions were more alive than they are today, and the whole issue came up, Dr. Robert Russell South was still living and he and Dr. W. S. Weston were members and leaders of the Foreign Board, and we faced this whole question then with the view of all the possible contingencies of the future, and these wise men saw very many. And other wise men were consulted and the whole matter was taken over to the General Assembly, and the Assembly laid down the rule that it could not pass over to the Board the right to determine the doctrinal qualifications of its Ministry, but placed that authority absolutely in the hands of the Presbyteries, and above them of the Synods and General Assembly. You will ask, how can you be sure that afterwards men do not drift away? Men may change their minds. How can you be confident out on the Mission Fields they may not lose their early convictions? That is no easy problem to answer, and it is more difficult now than you believe. Because a great many of these men pass from under the jurisdiction of our home Presbyteries by the act of the General Assembly when they go to these Fields. There are a great many Presbyteries on these Fields that belong

to independent churches like the Presbyterian Church of India or of China, not related to our General Assembly, and although the judgment of many of us was against it, and my own strongly against it, nevertheless, the General Assembly has advised these ordained men to connect themselves with the Presbyteries on the fields to which they go. I may be wrong but I think that course leads to delay the development of our native churches. I think it confuses right lines in missionary administration. And I think it has tendency to separate these men from their relations with the home church as they should not be separated. But, after all, it is more an academic than an actual problem because these cases of subsequent doctrinal delinquency have not happened, except the few of which I have spoken, and these have been dealt with directly as they arose.

The missionaries are all amenable still to the Assembly and there is no body of men more loyal to it and all that it represents.

If differences of interpretation of opinion do come, my friends, I do not believe that the principle of exclusion and separation and division is the right principle by which to deal with them. Much less, to set up organizations that divide the Body of Christ, that establish extra Scriptural tests using in those tests words that are not found in the New Testament. By what right do we erect barriers with words that the New Testament, itself, never used? I do not believe in it because it puts the positive faith in a negative position, because it proposes a partisan and divisive propaganda and because it calls for human organization in its more dangerous forms in the defense and claimed interest of divine truth. I do not believe it is right to divide those whom we recognize as one body in Christ. I do not think that is the right way to cope with problems like these.

And indeed it is too late to cope with them when they get to China. They have to be dealt with much nearer home. For, after all, the Foreign Missionary enterprise will be just a projection of the church at home. It will not rise very much above it. It will indeed rise above the average. It will represent the very best of the church at home. But sooner or later whatever is in the church at home will go abroad. That is the reason why what we have grown familiar with here at home they are just beginning to find out in China. It came upon us gradually and slowly here that we have not realized so clearly what they are beginning to realize now all in a burst on the other side of the world.

I want to turn now to the third of the criticisms, namely that missionaries are not engaged in evangelistic work, that is, they are not exclusively giving themselves to the oral proclamation of Christianity, but that a great many of them are turning aside as described by Mr. Jaffray in his editorials in the Sunday School Times last fall, whom he wrote "What has succeeded in popularizing some modern missionary work, placing it on a semi-secular, semi-educational, semi-philanthropical basis and largely taking out of it the distinctive feature of bringing the Gospel message to the lost, perishing souls of heathenism."

Mr. Thomas does not attribute the missionary schools and hospitals and the feeding of the famine stricken and the rescue of orphans and the healing of the sick and the opening of the eyes of the blind to satanic influence, but he does represent the missionaries as having turned aside from the direct preaching of the Gospel. I have here a news sheet sent out from the Moody Bible Institute, and there is a great deal in this that is very good and that I have not seen quoted in a single religious paper, but I have seen again and again this criticism of the missionaries in China -

THE SUNDAY AT A GLANCE

Dr. Griffith Thomas, in his closing address, arrested attention especially with a statement of the conditions he found in China.

He said, in part: "These are Christian institutions where fifty per cent of the teaching staff are non-Christians. That is risky.

"Shanghai is the center of all the religious societies and the headquarters of all the organized ones; there are 254 missionaries resident in Shanghai and only four of them doing evangelistic work.

"In Canton there are 100 missionaries, not one of them doing evangelistic work.

"In one Presbyterian mission there are forty-six missionaries, and two of them engaged in evangelistic work."

I may say I have been criticized, myself, for urging that there should be more direct evangelism in missions, just as I believe that there should be far more direct evangelism by individuals and groups and churches at home. I do still think a larger proportion of our Missionary energy should go into direct evangelistic work. But the facts of the situation today are far away from the inaccurate representation of Dr. Thomas's statements. Let us examine these statements.-

Dr. Thomas says of Shanghai "Shanghai is the center of all the religious societies and the headquarters of all the organizations; there are 254 missionaries resident in Shanghai and only four of them doing evangelistic work." What are the facts? Our own Presbyterian mission in Shanghai has at least six missionaries who are giving themselves only to evangelistic work. And as to the whole body, Dr. Boynton writes:

"Dr. Thomas is quoted as saying that there are 254 missionaries resident in Shanghai and only four of them are doing evangelistic work. As the statement does not include a definition either of a missionary or of evangelistic work, it cannot be dealt with till this field is clear.

"What is a missionary? If any regular employee of a missionary society is a missionary, then the figure is much too small for Shanghai. American societies alone, in 1918 employed 365, of whom there were 107 married couples, 37 single men and 112 single women. The British missionaries were nearly as numerous. Is a wife a missionary? If an evangelist is a missionary when he preaches and teaches but ceases to be when he makes up his accounts, and builds his home, or attends committee meetings, how much of a missionary is he? If a lady goes out burning with missionary zeal and discovers that the largest service she can render the kingdom is to relieve some busy man or woman of routine clerical duties which are wearing out the body and distress the soul, enabling that man or woman to devote himself or herself without interruption to a ministry of teaching or preaching, which is the missionary? Is the doctor who operates and prescribes a missionary, and the nurse whose patient watchfulness brings the patient through not a missionary, or where does the line begin to be drawn?

"What is the nature of the missionary body in Shanghai? Here are gathered the administrative staffs of (for example only), the American Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland, not one of these men or women is employed to do evangelistic work, but their work is vital to evangelical Christianity in China. Here is the administrative staff of the China Inland Mission, exceeding thirty people. The China Inland Mission, theoretically, at least, does no evangelistic work in Shanghai, yet they hold religious services constantly, their members engage in preaching and teaching out-

side their office hours, and they enter actively into certain forms of church life in Shanghai.

"The solidest evangelistic work being done in China today, in my judgment, both in Shanghai and elsewhere, is being ^{done} in institutions, most of which carry on a diversified work, with workers who are more or less specialized, but none of them engaged exclusively in evangelistic work in the sense that they do nothing but teach and preach the gospel by word of mouth. In spite of heavy administrative duties it is my opinion that not less than one-third of the energy of the missionary body in Shanghai must be considered as evangelistic with reference to the Shanghai field and more than a third of it evangelistic as related to the field outside Shanghai. Men like Bishop Beaford are essentially evangelistic even when engaged in missionary administration and their labors find their immediate fruits in the ministrations of other men. Even a statistical secretary, to bring it home to myself, has evangelistic opportunities every week which I trust I have not unduly neglected. The business manager of the school for American children is contributing to the efficiency of the men and women two hundred miles away who has committed his child ren to the school and who has been freed to give more of his or her own time to "direct evangelistic effort." Without the educator to conserve, in these days 'purely evangelistic work' would not make much progress in building up a strong, indigenous Chinese leadership. (The China Inland Mission at least reports to hand had about 23 pastors among the Chinese for a church of over 30,000 membership, a partial result of a 'purely evangelistic policy'.

Dr. Thomas says of Canton - "In Canton there are 100 missionaries, not one of them doing evangelistic work." What are the facts? Dr. A. A. Fulton writes:

"If Dr. Griffith Thomas asserts that there are 100 missionaries in Canton, not one of which is doing evangelistic work he has been misinformed. Following are names of men residing in Canton, and engaged exclusively in evangelistic work: E. K. Walline, A. J. Fisher, G. Miller, A. A. Fulton, J. Lake, H. Burkwell; C. Nelson; Swedish Mission, one man; also A. A. Pratt residing one hour's distance from Canton, W. Mawson
Total, 10

These men travel long distances yearly, and under their leadership are more than 100 Chinese preachers and colporteurs. By aid and guidance of these men, in cooperation with their Chinese preachers more than 1000 villagers are reached yearly, and many tens of thousands of persons reached with the Gospel. Largely under direction and guidance of men engaged exclusively in evangelistic work a large tent shed was erected in Canton some months ago, and meetings were conducted entirely by Chinese preachers and evangelists. Meetings were held twice a day for ten days, and each meeting attended by more than 2,000 persons. More than 10000 persons heard the Gospel, and 2000 signed cards saying they had decided to become Christians. More than 1000 were organized into Bible Classes, and at one communion service in one month 120 persons were baptized."

With one exception a every professor in the Union Theological College had been engaged exclusively in evangelistic work before entering upon their duties as instructors, some of them for ten years, and one for more 20 years.

These instructors have been carefully chosen by their respective Missions and Boards, and have the approval of a body of experienced men who are directors of that Theological College.

"By their fruits ye shall know them", and the 200,000 converts,

and thousands of churches and chapels are unassailable evidence of the self-sacrificing work carried on by evangelists, educational and medical agencies. 'And wherunto we have already attained by that same rule let us walk.'

Dr. Thomas says - "In one Presbyterian mission there are forty-six missionaries, and two of them engaged in evangelistic work." There is not one Presbyterian mission in China of which this is true.

And, after all, test the Missions in China by results. And the methods which the missionaries are using they have been led to by their own judgment and they are prepared to have them scrutinized and tested both as to their principle and as to their results. Try them first by their results. The most exclusively evangelistic Mission in China is the China Inland Mission and it and our own Presbyterian Missions are the two largest missions in China. The China Inland Mission has 703 members and 310 associates, or 1013 in all. We have in all 426. According to the recent survey statistics 67% of the China Inland Mission are called evangelistic workers and 44% of ours; 29% of the China Inland Mission educational, and 45% of ours; 4% of the China Inland Mission medical, 11% of ours. Now note the results. The China Inland Mission has 32 ordained Chinese preachers, we have 34. The China Inland Mission has 48678 communicants, with one half of their number of missionaries our Mission churches have 38659. The China Inland Mission has 13882 Sunday Scholars. We have 22467. They have 127 middle school students and we have 1866. I respect greatly the China Inland Mission and am making no injudicious comparison but am only trying to meet the implications of misleading criticism. Hospitals and schools are fruitful evangelistic agencies and these missions have produced the trained Chinese leaders which have maintained the training institutions. Here is a letter from Leary Davis, in charge of the Fushing High School of the Southern Presbyterian Mission:-

"I will celebrate the 20th anniversary of the Fushing High School December 27th. One thousand students have studied in the school. The ordained men in the newly erected Fushing Presbytery are graduates (or former students) of our school. The school leads the thousands of Fushing city students in campaigns for famine relief, sanitation, moral uplift, and in winning souls for Christ.

The volunteer band of 17 members supplies workers for 4136 different preaching places.

One hundred sixty eight of our students carry pocket Testaments supplied by the McCallie School, Chattanooga, Tennessee, and form the largest Pocket Testament League in Asia (or far as we have any statistics.)

Recently one of my Bible students in discussing purity and Christ's power wrote the following: 'As I believe and depend in Jesus Christ as my best Friend and Lord, and daily ask Him to give me might to conquer impurity. I am doing these things for I hope to be a Sir Galahad.'

I teach the boys that King Leon got his idea of Sir Galahad from Christ alone."

Three weeks later on January 14, 1921, Mr. Davis wrote:

"About one month ago a small band of students and teachers made a covenant together to pray daily in the early morning for a special outpouring of the Holy Spirit upon the students of Fushing High School. This praying band continued to increase in numbers and enthusiasm. This preparation was made for the coming of a Mr. Chen, Chinese National Student Secretary of the Y.M.C.A. He is a product of the China Inland

vision of a teacher, and a model young man. He believed in prayer and is filled with the spirit. His addresses were most powerful. Even the little boys sat for more than an hour at a time on hard benches listening with eyes wide open. At length one morning, after several days of prayer and preaching, a direct appeal for Christ was made. On that day 111 students declared for Christ. Of these 45 have been forced into two special exquirers classes with a view to baptism within this month. In all the history of the school this is the most powerful outpouring of God's grace. There remain now only a few dozen pupils out of 200 who have not declared for Christ.

Over 200 of these are now members of the Pocket Testament League."

But let us go back of this to the principles. What is it to preach Christ? It is not necessarily preaching Christ and the Gospel merely to say "Christ" or the words that to you and me might convey the Gospel. These words have no meaning to most of the people to whom the missionaries have gone. They do not know what the love of Christ is until we show them that love incarnated in a man in whom Christ is visibly loving men. That is the only way they will know what it is. Many of these people are kindergarten people. You have to talk to them by deed and not. That is the only way to get the meaning into the language. There are no words in which to express the great Christian ideas in some lands. It takes years to create these words by living into them before the eyes of the people the content of Christian reality, and only then are these words valid counters in which to express orally the Christian Gospel to men.

And also how can the true Christian spirit in men fail to come out in loving service? Therefore, you will find the best evangelists are those who do not forget to do good and share what they have with others. Dr. Nevins was one of the greatest missionary evangelists in China. His little book on "Methods of evangelism" was one of the most influential missionary books ever published. But when you go to China you find that Dr. Nevins is not only remembered by the churches he founded, but all over Northern China you will find his fruits and the orchards which came from him. He brought from America the best grapes, fruit trees, peach trees, apple trees, and planted them in his garden and offered a note to any one who would take them, and all over Northern China today there are orchards growing the best fruit as the result of Dr. Nevins's work. Then there is Dr. Maclen. He grew up on a farm in Ohio and went to Korea and gave himself to evangelistic work, but he planted his orchards too and brought in his good fruit and when I was there last his associates were joking him because the Japanese had given him many medals for the best fruit which had been profaned and which he had displayed at their fairs. And all the time he was as true an evangelistic missionary as could be found. Here is our friend Charles Weston, Chairman of the Assembly's Evangelistic Committee. Nobody is going to suspect him of lack of evangelistic conviction. And he generously gives his money to equip Mr. later with good chickens to improve the stock of chickens in the villages in Northern India. There was John B. Converse. Nobody ever suspected him of lack of evangelistic sympathy. Where did he put his money? He built our College in Mexico, I remember his coming with his thousands to be put in schools and mission buildings and in educational institutions to train men to preach the Gospel among their own people. Is medical work illegitimate because men are not always distinctly speaking orally the words of the Gospel? Dr. Jeffrey says that has popularized it. But is Dr. McLean not truly representing Christ when he gathers on his island in the He nan river the lepers of Northern China to stamp leprosy out of that nation? I have at home the silver baptismal bowl he let me hold when he gathered all the lepers together one day for a communion service at which the last man Christian leper was baptized, so that every man and woman leper in the village was in the Christian church. Why did they come in and hear? Because the Medical Missionary went to them, gathered them in and revealed Christ to them by loving human service. I am not willing to surrender the ideal of

of social service to any group that does not share with me my fundamental Christian convictions. I believe these fundamental Christian convictions are the roots from which all this kind of service naturally grows.

And when any that we must go back to the example of the primitive missionaries who did not seek to mould society with this kind of service, who devoted themselves exclusively to the oral proclamation of the truth of the Gospel, my answer is, that such counsel springs from utter ignorance. I gathered my testimony just a little while ago of the great founders of the British and American Missions, going back to David Brainerd, Samuel J. Mills, Annina Judson, Walter Lewis, Jeremiah Warts, founders of American Missions, back to Henry Tenn, perhaps the greatest Modern Missionary statesman we have had, William Carey, Alexander Duff, and the founders of the British Missions, and, gentlemen, wherever they touched life they gave lavishly of what Christ had given them, all He had given them. When some one went away to David Brainerd for evangelistic work, what do you think he did with it? He wrote back to the donors and asked them whether he might accept it, or at least a part of it, for the discharge of debts of his Indians, securing their lands so there might be no entanglement to hinder their settlement. He noted with joy the moral and social effects of the Gospel, the reformation of external manners and the renovation of life. He aided the Indians in their search for better farming lands. "The design" he writes, "of their settling thus in a body, and cultivating their lands, of which they have done very little in their pagan state, being of such necessity and importance to their religious interests, as well as worldly comfort, I thought proper to call them together, and show them the duty of laboring with faithfulness and industry, and that they must not now 'be slothful in business,' as they had ever been in their pagan state. I endeavored to press the importance of their being laborious, diligent and vigorous in the prosecution of their business; especially at the present juncture, the season of planting being now near, in order to their being in a capacity of living together and enjoying the means of grace and instruction. Having given them direct care for their work, which they very much wanted, as well as for their behavior in diverse respects, I explained, sang, and endeavored to inculcate upon them Psalm CXXVII, common metre, Dr. Watts' version."

In July 31, 1846, he writes in his Journal, "Took care of my people's secular business and was not a little exercised with it. Had some degree of ease and comfort in secret retirement." All his longing was for heaven, and meanwhile, "I do something for promoting the interest of religion, and the souls of particular persons." To save souls was his one consuming thought. Yet he showed his Indians how to clear their lands and raise their crops, and he bore their economic burdens and sought to teach them the principle of unity in a Christian Society.

That has been the spirit of the missionary enterprise from the first day to now. What is evangelistic work? Who did the most ^{effective} evangelistic work in your life? Think back and see. Was it always an evangelist or was it a friend or a mother? I think that missionaries must put in words the Gospel of Christ and that we need a larger trust in direct oral preaching, but if they do not do something beside that, their work is going to be ineffective. Their words will be meaningless save as they are uttered with living sympathy, of flesh and blood, trusting, erecting, helping men. I think that we may justly say in their behalf to Dr. Thomas, "show us your faith without your works and our Missionaries in China will show you their faith by their works."

A word should be said regarding Dr. Thomas's criticism of the concessive principle in union missionary work. It goes without saying that when Presbyterians, Methodists, Baptists, Congregationalists, Episcopals and Disciples unite there must be concessions. But if they are all Christians there will be no wrong concessions. The unions into which alone we have entered are unions of

evangelical Christians and my associate, Dr. Brown, has stated our principle of action -

In matters of the Church, the line must be clearly drawn between those who believe in a supernatural religion and those who do not, between those who believe that the Bible is the word of God and those who regard it as merely a human book, between those who worship Christ as the divine savior of the world and those who see Him only as the best man that ever lived. These cleavages are too wide and deep for any possible bridging."

"This is not wrongful concession any more than it was wrong to adopt a 'concessive' principle in forming the Bible Union of China of which Dr. Brown told you. That union left out some things for the sake of unity. I could name several vital truths which would have shaken that unity. But much can be conceded when men are true to what is fundamental. And what is the fundamental thing? The New Testament tells us plainly. 'Other foundation can no man lay, than that is laid, which is Jesus Christ.'"

You will ask me, is everything then satisfactory? No, it is not, and I haven't glossed things over. There is no wisdom or right in glossing things over. The truth is the only thing that it is safe or right to work by, and I have been trying to tell you gentlemen the truth here tonight. Things are not satisfactory. Where in the world are they? I wish many things were different in the foreign missionary work. But I am a great deal more afraid of the future than the present. Things are far better out in China in the missions than they are here at home. We have a far greater body, of strong and faithful and efficient men and women there than we have got here at home. I am anxious about the future, as to whether the fountain of the missionary motives are going to dry up in the days to come, whether the great convictions that alone produced the missionary enterprise, and alone can sustain it, are going to live on. I believe they are, but I think we have a great struggle lying ahead of us, and I will tell you, gentlemen, where the battle-field lies. It is too late when your men come to Presbytery. Your problem lies far back of that. It lies, for one thing, in our American education, our schools and colleges and universities. We have many universities here whose whole philosophical faculty is teaching a purely mechanistic view of the universe. How long are you going to keep the Christian religion alive if that kind of influence pervades society and cuts the very fountain of men from under any supernatural faith? That is where in part, our problem lies. You can not solve it by calling names. You can only solve it by raising up teachers who believe what you and I believe is the truth, and who can cope with the men who do not believe so. We are never going to get this thing changed in the colleges and universities by opposing or reviling. It has to be done constructively. Where are we raising up inside the Christian church the believing scholars, the men who know? That is one of our problems. And I do not believe we have an agency in our Church today that needs our looking more than our Board of Christian Education, with all the responsibilities lying upon it. And the problem is far greater than we have as yet understood. This is a part of the battle-ground. And a part of it is in our own homes. Out of how many of your homes have young men gone into the ministry, into the foreign mission field? What is a pretty searching test to bring home to us. Let us beware of what we say about other homes, out of which the boys and girls are going, holding, perhaps, views that are not exactly ours, if we are not sending our own sons and daughters. The problem in part, is there. But I tell you, gentlemen, it is nearer still. It is right here in our own hearts. Can you build a missionary enterprise on the kind of hearts that we all in this room have tonight. Can you build it on the possibility of such happenings as are concerning us now? Can it be done? Are we ourselves the absolutely

take men of Christ? I got out my Testament this afternoon to read again some awful words. You know that there are in the world of modernism. Whosoever we believe the Bible to be the only infallible rule of faith and practice. There is a modernism in interpreting the Bible as a rule of faith, but there is a no less dangerous modernism in interpreting the Bible as a rule of practice. I have heard some men who were very particular about the Bible as a rule of faith, who threw strange glosses over some of the things the New Testament has to say regarding the character and the spirit and the practice of Christian men. And what do you make of words like these? I do not say, let Dr. Thomas take these words home to himself. I do not say, Mr. Kennedy, you should take these words home to yourself. I say to you men, and to myself, Robert Speer, you take these words home to yourself. And I do so tonight with trembling and fear.

JUDGE NOT THE TREE BY THE LEAVES, BUT BY THE FRUIT. THE TREE IS GOOD, IF THE FRUIT IS GOOD; BUT IF THE FRUIT IS EVIL, THE TREE IS EVIL. AND WHY WORRY YOU ABOUT THE LEAVES? FOR THE FRUIT WILL SHOW YOU THE TREE. AND WHY WORRY YOU ABOUT THE LEAVES? FOR THE FRUIT WILL SHOW YOU THE TREE. AND WHY WORRY YOU ABOUT THE LEAVES? FOR THE FRUIT WILL SHOW YOU THE TREE.

And, then, more awful still -

THEY ARE SEARCHING WORDS FOR US ALL.

These are penetrating words. May we be ready to meet the test of them in the day of judgment as these men and women can meet it who are carving Christ to-day, not for a summer holiday, but year in and year out, in famine and flood, often in separation from children, and in sickness and loneliness and misunderstanding, in China.

